PAḺAMOḺI NĀṈŪṞU

Text, Transliteration and Translations in English Verse and Prose

Compiled and Edited by

M.D. JAYABALAN



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Translators

S. Raman, M.D.Jayabalan
Nalladai R. Balakrishna Mudaliyar



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FOREWORD

The Tamils may be justly proud of the fact that Tamil has won the status of a Classical language, the status it richly deserves and should have got long, long ago. The ***Central Institute of Classical Tamil*** **(CICT)**, established in Chennai, has mapped out various plans including preparation of definitive editions of forty-one Classical Tamil texts and translation of these works into English and other major European languages as well as into major Indian languages and writing of a historical grammar of Tamil. Language being the autobiography of a people, our objective is to preserve and safeguard the invaluable treasure of the literary compositions in our language. If only we could delve into our past and recover the riches and wealth of the mighty treasure trove of Classical Tamil poetry, we will be amply rewarded by its lofty poetry, the poetry that strengthens and purifies the holiness of heart's affection and enlarges our imagination. Apart from these, reading the ancient Tamil texts such as *Tolkāppiyam, Eṭṭuttokai, Pattuppāṭṭu, Tirukkuṟaḷ etc.*, provides a foundation for scholarship for the present and in this sense they do provide enlightened education.

It is heartening to write this foreword to the series of publications brought out by CICT, which I am sure, will do full justice to the masterpieces in Tamil without compromising on the quality of production. The *Caṅkam* corpus being a repository of our glorious culture, it behoves our present and future generations to study them and to convey their message and the vision of life embodied in them to the public at large. Let me, therefore, commend the series to the enlightened beings the world over.

Sd/-

(D. PURANDESWARI)

PREFACE

Palamoli Nānuru is a treasure house of four hundred quatrains in Tamil that reveal the wisdom of the Ancient Tamils via their proverbs. It belongs to the group of ethical works like *Tirukkural*, *Nānmanikkatikai*, *Nālatiyār* and so on that are broadly called *Nīti nūlkal* belonging to the *Patinen Kīlkkanakku* corpus. It is gratifying to note that even in those ancient times the poet, Munrurai Araiyanār had thought it fit to collect proverbs that were already in vogue rather than create some of his own or write an ethical treatise in verse. Most of these ethical works, if not all, have been attributed to Jain ascetics because some of the principles of Jainism lie scattered here and there in these works. However, there is no evidence of these literary works being propagandist. Written in simple style they can be easily comprehended by the common man. *Palamoli Nānūru*, in recording the proverbs has become a document of history also. Thus, Munrurai Araiyanār is a poet, a historian and an ascetic all rolled into one – a unique personality indeed.

The Institute is proud to bring out a volume containing the Tamil text, its transliteration and three English translations, two in verse and one in prose. The translations in verse are by S. Raman and M.D. Jayabalan, while the prose translation is by Nalladi R. Balakrishna Mudaliar. All three of them are erudite and competent scholars and have done justice to the work they have undertaken. I appreciate the work done by the editor-cum-translator, M.D. Jayabalan.

I appreciate the Department of Translation and the Publications Division for the stupendous effort they have undertaken in bringing out this volume on schedule. I am certain that this volume will be a great spur to the present and future generations to study the *Cankam* classics and improve on the translations that already exist.

I place on record my deep appreciation and sincere thanks to the Hon'ble Minister of State of Human Resources Development, Government of India, Dr. D. Purandeswari, Vice-Chairperson of the Central Institute of Classical Tamil, Chennai.

Sd/-

R. GNANAMOORTHY
Director

ACKNOWLEDGEMENT

The Central Institute of Classical Tamil acknowledges, with thanks, the contribution of the authors of the translations *included in this volume.*

INTRODUCTION

Paḻamoḻi Nāṉūṟu is an anthology of four hundred quatrains in Tamil, written in the poetic form called *veṇpā*. It is grouped along with seventeen other such anthologies thus making a total of eighteen volumes generally classified as *Patiṉeṇkīḻkkaṇakku*. These poems are generally didactic in nature, meant to impart lessons in morals for a better civic living.

All these works may be attributed to a period later than the *Caṅkam* Age. May be they were written before or after the fifth century AD. The aim of *Paḻamoḻi Nāṉūṟu* is to keep alive the memory of useful proverbs prevalent in Tamil Nadu in those days. Proverbs were pithy sayings, pregnant with worldly wisdom. They were so crisp and short that they always ran the risk of losing their meaning over the passage of time. Therefore, the poet, Muṉṟuṟai Araiyaṉār thought it expedient to explain the meaning of the axiomatic proverbs, incorporating them in the last two lines.

Muṉṟuṟai Araiyaṉār is regarded as a Jain poet and philosopher, for there is reason to believe he could have been one. There are references to the faiths and practices of the Jains in the poems. The term 'araiya-' is a variation of 'araca-', meaning 'king or ruler'. May be it also referred to the name of a community, to which he belonged, or was a surname. In the proem the poet is referred to as muṉṟuṟu maṉṉaṉ. Therefore it is treated as proof to regard him as the ruler of a place called Muṉṟuṟai.

Though there is no reference to the life of the author, it is apparent that the poet never allowed his religious faith, whatever it was, to interfere with the technique of using poetic conventions and making literary or topical allusions. There are a few references to Hindu mythology and gods. This is a characteristic of most of the Tamil poets. Literature transcended religous bigotries and faiths. Poetic conventions were commonly accepted and practised. It is a proof to the contention that early Tamil literature was secular, and that devotional poetry appeared at least a thousand years later.

The general mode of presentation of the proverbs is to insert the proverb in the last and fourth line, or allow it to spread over the third and the fourth lines. Normally the first two lines are used to present the moral

precept, and in most of the verses the third line is an address to a King or to a Lady.

It is to be mentioned here that some of the proverbs are still in vogue; some in a slightly modified form; and some have lost currency. However, it is interesting to note the expository method Mun̲r̲ur̲ai Araiyan̲ār uses to relate the proverbs to practical life situations.

T. Chelvakesavaroya Mudaliyar recalls in the Prefatory Note to his English translation of *Pal̲amol̲i* the words of Mr Charles E. Gover, member of the Royal Asiatic Society, in his Introduction to the *Folk Songs of Southern India* printed in 1871: "There is a great mass of noble writing ready to hand in Tamil and Telugu folk-literature, especially in the former. To raise these books in pubic estimation, to exhibit the true products of the Dravidian mind, would be a task worthy of the ripest scholar and the most enlightened government. I would especially draw attention to the Eighteen Books that are said to have received the sanction of the Madura College, . . ."

The Prefatory Note is dated 1916, Perambalur. It thanks V.O. Chidambaram Pillai for helping at the time of printing. The present editor could get only a copy of the English translation which is published with the title "Contents". Mr T. Chelvakesavaroya Mudaliar actually published the Tamil texts with commentary, based on the MS copy he had owned.

The sequence and thematic classification of the Tamil verses used here follows the later editors' attempts. The manuscripts available in palm leaves had no such chapter division, and each verse was a unit by itself. The author did not seem to have planned a collection under different titles. Commentators thought it convenient to group them under common headings for easy understanding.

T. Chelvakesavaroya Mudaliyar records that the first printed edition of *Pal̲amol̲i* was published by Mr, Subbaraya Chettiar, Tamil Pundit of the old Normal School (later Teachers' College) in 1874. He had classified the contents into thirty-nine chapters of ten stanzas each. Mr Arumukam Nainar, National High School, Thiruchi, printed the text, in the order in which it was found. In the reprint(1981) of Murray S. Rajam's edition of Sangam Literature (1957) the Board of Editors states that Subbaraya Chettiar's edition of *Pal̲amol̲i* (1874) was the first to classify and group them according to themes. However, the said reprint by New Century House retains the palm leaf MSS arrangement. Mr Narayana Iyengar also followed the original order of verses.

The present edition following other editors and commentators like Mr M.P. Ramanathan Chettiar of Thiagaraja College, Madras (1961) and Mr. A. Manikkanar of A.M. College, Chennai (1999) presents the Tamil text.

The English verse and prose translations are collected and arranged in the following order: M.D. Jayabalan, S. Raman and Nalladai R. Balakrishna Mudaliyar. Some stray translations by F.W. Ellis were available and they are given as the fourth translation.

It must be recorded here that the translation by Prof.S.Raman tries to be very close to the Tamil text and becomes too literal, and sometimes unpalatable to the English tongue.

The other verse translation attempts to present the content and often omits the third line, which is generally in the form of an address to a Chieftain, or a King or a Lady, whenever the translation exceeds four lines. This form of address is a literary convention and often used as a space-filler; moreover such an address is not functional and does not directly or indirectly add to a better appreciation of the content of the poem. However, it has been accommodated wherever possible.

A sort of formal equivalence is also aimed at in the translation of M.D. Jayabalan, trying to introduce in English, initial rhymes, a common feature in Tamil poetry, but totally alien to English verse.

Nalladai R. Balakrishna Mudaliyar has not provided the translation of stanza 192 and stanza 400. The translation of these stanzas is by M. D. Jayabalan.

M.D. Jayabalan

PAḺAMOḺI NĀṈŪṞU: A CRITICAL NOTE

In an insightful and far-reaching discussion of proverbs in an essay entitled "Literature as Equipment for Living", Kenneth Burke, often compared to Coleridge for the wide range of his critical output, convincingly substantiates the view that the most complex and sophisticated works of art could be considered "somewhat as proverbs writ large":

> Proverbs are strategies for dealing with situations. Insofar as situations are typical and recurrent in a given social structure, people develop names for them and strategies for handling them. Another name for strategies might be attitudes (Burke 944).

If, in his view, works of art are strategic naming of situations, sociological criticism should aim at codifying the various strategies which artists have developed with relation to the naming of situations. Proposing a method of classification based on social strategies, Burke contends that the unique merit of this system is that it can cut across previously established disciplines. His sociological criticism, making a liberal use of Marxism and anthropological studies of myth and ritual, is concerned with art as a social act as well as with aesthetic questions.

An analysis of proverbs leads Burke on to the conclusion that literature may be treated from the standpoint of situations and strategies and that works of art may be approached as strategies for selecting enemies and allies, for socializing losses, for warding off evil eye, for purification, propitiation and desanctification, consolation and vengeance, admonition and exhortation, implicit commands or instructions of one sort or another and that literary forms like "tragedy" or "comedy" or "satire" may be viewed as equipments for living (Burke 947).

The Tamils, one of the most ancient communities of the world, can justly be proud of a repertory of proverbs which touch upon all aspects of human life. There is no life experience which they do not speak of. Every group of men and women from the most foolish to the wisest can benefit by them as one proverb or the other will come to their rescue when they are in a tight corner or on the horns of a dilemma. The whole spectrum of human thought on subjects ranging from sensuous plea-

sures to spirituality, from the basic needs like food, dress, shelter and sleep to the most advanced philosophical notions is covered by them in a style and manner that will appeal to the elite as well as to the mob. The rich experience of the Tamil community and its culture are gloriously reflected in them. They also fruitfully lend themselves to the classification advocated by Kenneth Burke.

The age-old Tamil community giving more importance to serious didactic works than any other in India or abroad seems to have been fully aware of the value of proverbs as equipment for living. Proverbs were given their due place and recognition as early as *Tolkāppiyam,* which defines the name and nature of a proverb while discussing various literary forms:

> Subtlety, sharpness, brevity, brilliance and good sense should characterize proverbs which, in a simple style, should logically treat the subject taken (*Tolkāppiyam* 1443).

It is evident that Tolkāppiyar perceives in a proverb almost all the qualities of a literary piece though in prose.

The great *Caṅkam* poets, known for their complex, subtle and densely textured compositions, did not fight shy of incorporating apt proverbs into their masterpieces:

> *amma vāḻi tōḻi immai*
> *naṉṟu cey maruṅkil tītu il eṉṉum*
> *toṉṟu paṭu moḻi iṉṟu poyttaṉṟu kol*

> Long live, my friend! Does the old saying, 'if you do good now, you will face no harm later', go wrong today?

This *Akam* poem quoting a proverb to prove its point adds that old sayings continue to be valid and relevant even long after they came into being.

It is remarkable that a poet of considerable antiquity like Muṉṟuṟai Araiyaṉār conceived a collection of four hundred poems, each weaving into its text a proverb witnessing to the wisdom of the ancients. Some of these proverbs serve as explanations of the point enuniciated, some as illustrative examples and some more provide functional similes. Whatever may be the kind of the proverb, it becomes an integral part of the poem and reveals its meaning in a flash. Contradicting proverbs do make their appearance but with proper explanations. One poem (*Palamoli* 204)

contends that even a man known for his intellectual attainments may commit mistakes since destiny may destroy intellect. In another poem (*Paḻamoḻi* 220), the one that does not venture to do great deeds because of fear of fate is condemned as a fool. The two proverbs *aṟivinai ūḻē aṭum* and *aṟivaccam āṟṟapperitu* are presented here in such an interpretative way that the contradiction is ironed out. One piece (*Paḻamoḻi* 127) argues that when fate is favourable no efforts are required to make money whereas all efforts will be in vain when it is unpropitious. Another piece (*Paḻamoḻi* 161) exhorts men not to get frustrated deciding that they have none to help them but to undespairingly work hard since rewards are certain to reach them.

While going through these poems, one is struck by the revelation that the formidable Vaḷḷuvar might have been indebted to some of these proverbs for his couplets in the chapter called "Fate." Muṉṟuṟai Araiyaṉār's *Paḻamoli Nāṉūṟu* came much later than *Tirukkuṟaḷ* but these proverbs could have been in currency during Vaḷḷuvar's time. The latter has struck gold out of these and a close study of his couplets vis-a-vis the corresponding proverbs will be a lesson in poetry-making. The following *Kuṟaḷs*, for instance, are poetic renderings of the ideas mentioned in the proverbs on destiny:

> Determination will be born of fortune-making destiny.
> Indolence will be born of adverse destiny (*Kuṟaḷ* 371).
>
> Malignant fate will stupefy one's intelligence: benignant fate will enrich one's intelligence (*Kuṟaḷ* 372).
>
> Even if one learns many abstruse works, one's innate intelligence will only prevail (*Kuṟaḷ* 373).
>
> Because of the reign of destiny, all factors favourable to acquiring of wealth may turn unfavourable and all factors unfavourable may turn favourable (*Kuṟaḷ* 375).
>
> What is not one's pre-ordained property will not stay even if well guarded; What is one's own will not leave even if thrown out (*Kuṟaḷ* 376).

Vaḷḷuvar's observations on fate culled out from proverbs and converted into great poetry culminate in a message characteristic of his vision of life. Why should those that enjoy the pleasure of life when fate is favourable feel miserable when things go awry? (*Kuṟaḷ* 379).

Not only Valluvar but later Tamil poets also realized the potential poetic value of proverbs and capitalized on that. There was a proverb which, based on a typical recurrent situation, stated that none would welcome death calling it from behind: *kūrram kommai kottināril.* Munrurai Araiyanār used it to warn people against inviting trouble by incurring the wrath of great men. It is prudent to learn a lesson from the life of the mighty giant, who, not knowing this, died in a battle (*Palamoli* 126). Tiruttakka Tēvar, well-versed in the art of making his own what he borrowed from his Tamil ancestors, especially *Cankam* poets, did not eschew proverbs. Adding a new dimension to the proverb and placing it in the proper context, he is able to evoke the feelings of pathos and anger. When the hero of *Cīvaka Cintāmani* is imprisoned, the heart-broken women give vent to their sorrow and indignation by invoking the god of death in a picturesque description modeled on the proverb:

nōrrilār makalirenpār nonkantīr tōlkalenpār
kūrrattaik kommai kottik kulattotu mutiyumenpār
(*Cīvaka Cintāmani* 1109)

The author of *Palamoli Nānūru*, tapping all available resources, resorts to proverbs even when he requires similes that can serve the twin aims of illustration and ornamentation. The proverb *aniyelām ātaiyinpin* (Dress has to be privileged over all ornaments) is employed in *Palamoli* 271 to drive home the point that knowledge has to take precedence over all kinds of wealth.

Since there is "God's plenty", the poet can bring in even two proverbs as similes in some poems. The proverb (*curam pōkki ulaku kontār illai*) means that when a man has crossed the path, it is difficult to collect toll from him; (*marampōkkik kūli kontār illai*) means that when a man has reached the shore by boat, it is not easy to collect from him the wages due to the boatman. These two old proverbs come handy to Araiyanār to tell people that if one does not study during youth, one cannot hope to do it during old age (*Palamoli* 60).

Great poets like Kalidasa have compared the king's collecting taxes from citizens to the bees' sucking honey from flowers as in both cases what is got without inflicting any pain is used ultimately to benefit the source. To one's utter surprise, one learns that this is a proverb that might have been in vogue several centuries ago:

Poruttam aliyāta pūntantār mannar
Aruttam atinilalārai varuttātu

Koṇṭārum pōlātē kōṭal atuvaṉṟō
Vaṇṭu tātuṇṭu viṭal

(*Paḻamoḻi* 242)

Folk knowledge and culture as enshrined in proverbs can very often put to shame not only poets and scholars but philosophers and scientists also. One that hears a drum beating feels that it echoes the words one has in mind. There is a rare proverb which expresses this idea. Araiyaṉār observes that this is similar to the fact that even very learned men will not be able to free a foolish man's mind from the wrong notions that he cherishes. The drum echoing the words one thinks of is a classic example of Freud's projection theory which might not have occurred to the great psychologist himself.

During the Bhakti Movement which caused a resurgence of poetic activity, great saint-poets like Campantar, Appar, Cuntarar and Māṇikkavācakar found in folklore a valuable resource which they could tap with remarkable success. In the fourth book of the saivite canon, Appar has a decade of stanzas called *Paḻamoḻippatikam* which uses ten proverbs as similes of an everlasting appeal. In all these, he regrets his early adherence to Jainism in preference to Saivism.

He uses *kaṉiyiruppak kāy kavartal* to stress the point that his becoming a Jain in the hope of getting release from the bondage of life was like stealing unripe fruits while ripe ones were freely available. When it was easy to follow the path of Saivism, he chose the difficult road of Jainism which would not take him anywhere. And that was similar to (*muyal viṭṭuk kākkaippiṉ pōtal*), leaving the rabbit and going behind the crow. When Lord Siva was ready to offer him shelter, he foolishly sought the feet of Arukan, the Jain god without realizing that it was (*aṟamirukka maṟam vilaikkukkoḷḷal*), paying a heavy price for evil while virtue is available free of charge. His expectation that Jainism would redeem him was as stupid as (*paṉi nīrāl pāvai ceyappāvittal*), the attempt to make a doll out of snowflakes. He wandered in the company of wicked people without willingly providing a place for the Lord in his body. It was a case of (*ētan pōrkku ātaṉ akappaṭal*), Ātaṉ getting caught in the war of Ētaṉ. Besides studying the false scriptures, he never meditated on the true god. That reminds him of (*iruṭṭaṟaiyil malaṭu kaṟattal*), milking a barren cow in a dark room. As he was once leading a shameful life, he become an object of ridicule. He now understands that it was (*viḷakkirukka miṉmiṉitīkkāytal*), seeking warmth from luminous beetles, when there is a lamp with which a fire can be readily lit. The deceitful life of a Jain

monk, who is unable to identify the real source of salvation is like (*pālūril payikkam pukal*), begging in a wasteland. When one doesn't approach the lord who destroys evil, what one does is (*tavamirukka avam ceytal*), doing the opposite of penance when undertaking penance is feasible. Forgetting the Lord that saved the other gods by drinking poison is as idiotic as (*karumpirukka irumpu katittal*) biting iron when sugarcane is within one's reach.

But for Munrurai Araiyanār and Appar, some of these proverbs would have been lost forever. Their poems constitute a unique literary phenomenon celebrating folk wisdom.

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– P. MARUDANAYAGAM

A System of Transliteration of Tamil

Vowels

Short		Long	
அ	a	ஆ	ā
இ	i	ஈ	ī
உ	u	ஊ	ū
எ	e	ஏ	ē
ஒ	o	ஓ	ō

ஐ	ai
ஔ	au

Consonants

Hard		Soft		Medial	
க்	k	ங்	ṅ	ய்	y
ச்	c	ஞ்	ñ	ர்	r
ட்	ṭ	ண்	ṇ	ல்	l
த்	t	ந்	ṅ	வ்	v
ப்	p	ம்	m	ழ்	ḻ
ற்	ṟ	ன்	ṉ	ள்	ḷ

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ஃ	ḵ

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PAḺAMOḺI NĀṈŪṞU

தற்சிறப்புப் பாயிரம்

பிண்டியின் நீழல் பெருமான் அடிவணங்கிப்
பண்டைப் பழமொழி நானூறும் – கொண்டினிதா
முன்றுறை மன்னவன் நான்கடியும் செய்தமைத்தான்
இன்றுறை வெண்பா இவை.

Taṟciṟappup Pāyiram

piṇṭiyiṉ nīḻal perumāṉ aṭivaṇaṅkip
paṇṭaip paḻamoḻi nāṉūṟum – koṇṭiṉitā
muṉṟuṟai maṉṉavaṉ nāṉkaṭiyum ceytamaittāṉ
iṉṟuṟai veṇpā ivai.

1. Worshipping the feet of God seated in Asoka shade,
   Incorporating time-tested proverbs four hundred, did
   Munruraiaraiyan wonderfully compose
   Four-lined verses called *veṇpā.*
2. Prostrating at the feet of the Lord under the Asoka shades
   Adopting the ancient adages four-hundred
   King of Munrurai made these melodious quatrains –
   These stanzas on the felicitous aspects of life.
3. Worshipping the feet of God (Aruga - Jain God) who has taken his seat in the shade of the Peepal tree and working into his verses the four hundred ancient proverbs, king Munturai Arayanar has composed these pleasing, four-lined, Venba verses (stanzas), embodying in them the four sweet objectives of life, i.e., Virtue, Wealth, Love and Bliss.

கடவுள் வணக்கம்

அரிதவித்து ஆசின்று உணர்ந்தவன் பாதம்
விரிகடல் சூழ்ந்த வியன்கண்மா ஞாலத்து
உரியதனிற் கண்டுணர்ந்தார் ஓக்கமே போலப்
பெரியதன் ஆவி பெரிது.

Katavul Vanakkam

aritavittu ācinru unarntavan pātam
virikatal cūlnta viyankanmā ñālattu
uriyatanir kantunarntār ōkkamē pōlap
periyatan āvi peritu.

Invocation

1. Souls of great that have conquered evils
   Small and great, and known the feet of flawless
   God of the world surrounded by seas, are great;
   'So great is the spirit as the corpus is large'.

2. The spirit of the massive is massive
   So is the exaltation of those that have seen and felt
   The feet of the purifying faultless omniscient, to own
   The vast earth, widespread, girt with branching seas.

3. God has with rare distinction overcome the three evils of Passion (sexual love), Anger and Illusion and attained flawless perfections in learning (knowledge). The worthiness of him who pursues his studies deeming the feet of such a God as his own (valued) possession in this immense vast-spaced earth surrounded by the far-flung sea is as great as the soul (spirit) of an enormous body (form).

நூல்

1. *ஆற்றும் இளமைக்கண் கற்கலான் மூப்பின்கண்*
போற்றும் எனவும் புணருமோ – ஆற்றச்
சுரம்போக்கி உல்குகொண்டார் இல்லையே யில்லை
மரம்போக்கிக் கூலிகொண் டார்.

Nūl

ārrum ilamaikkan karkalān mūppinkan
pōrrum enavum punarumō – ārrac
curampōkki ulkukontār illaiyē yillai
marampōkkik kūlikon tār.

1. Ferryman, there's none, who lets the passenger
   Hurry away, and the cargo go, and hopes to collect
   The fare and duty after tethering the boat at the bank.
   Can one, losing youth, ever strive to learn when old?

2. Allowing the way to be amply crossed none collects the toll.
   Allowing the boat to ford the river none collects the wages.
   Who can avouch that one that learns not in one's youth,
   Fit for learning, would in old age deem it worthy to learn?

3. They collect not customs after allowing the cargo to be taken to a long distance from the custom house; they collect not passage money after rowing the boat across (the river); so too is it possible to say that one who fails to learn when young, which is the appropriate time for learning, will, when old, learn it with devotion?

2. சொற்றொறும் சோர்வு படுதலால் சோர்வின்றிக்
கற்றொறும் கல்லாதேன் என்று வழியிரங்கி
உற்றொன்று சிந்தித்து உழன்றொன்று அறியுமேல்
கற்றொறுந்தான் கல்லாத வாறு.

coṟṟoṟum cōrvu paṭutalāl cōrviṉṟik
kaṟṟoṟum kallātēṉ eṉṟu vaḻiyiraṅki
uṟṟoṉṟu cintittu uḻaṉṟoṉṟu aṟiyumēl
kaṟṟoṟuntāṉ kallāta vāṟu.

1. Each time one forgets what the teacher
   Teaches one must strive to learn assuming himself a
   Muff; he'll find newer meanings in every
   Stuff he reads. That proves the learner e'er ignorant.

2. As every utterance falters, as every tireless effort at learning
   Evokes sadness that one is unlearned and has wasted one's life,
   As to know a thing one has to choose, concentrate and ponder
   hard over it,
   Everytime one learns one is still unlearned.

3. Whenever the Guru teaches, something of his teaching slips from memory. So when one learns without slackness, he should

deem herself as one ignorant and should with care and devotion bestow thought on what he learns and so acquire knowledge. If he does so, he will realize that the more he learns the more his ignorance becomes evident.

3. *விளக்கு விலைகொடுத்துக் கோடல் விளக்குத்*
துளக்கமின் றென்றனைத்தும் தூக்கி விளக்கு
மருள்படுவ தாயின் மலைநாட என்னை
பொருள்கொடுத்துக் கொள்ளார் இருள்.

viḷakku vilaikoṭuttuk kōṭal viḷakkut
tuḷakkamiṉ ṟeṉṟaṉaittum tūkki viḷakku
maruḷpaṭuva tāyiṉ malaināṭa eṉṉai
poruḷkoṭuttuk koḷḷār iruḷ.

1. Lamps we buy to see all things in
   Ample light much better – what if it brings in
   Darkness and Chaos? [so with good and bad books]
   Hark, you the King of mountains!

2. Pondering over everything, that without a lamp there is no light,
   One obtains a lamp paying its price; if the lamp were
   To be stricken with dimness, Lord of the hills, what is the use?
   None pays money bartering for darkness.

3. O chief of the hill-country! It is only after examining the real nature of the lamp i.e., that it will not create confusion, we buy oil, wick, etc., for the lamp. If it were to create confusion in the mind (without showing things in their real perspective) what is the use? None will buy darkness with money.

4. *ஆற்றவும் கற்றார் அறிவுடையார் அஃதுடையார்*
நாற்றிசையும் செல்லாத நாடில்லை – அந்நாடு
வேற்றுநா டாகா தமவேயாம் ஆயினால்
ஆற்றுணா வேண்டுவ தில்.

āṟṟavum kaṟṟār aṟivuṭaiyār akṭuṭaiyār
nāṟṟicaiyum cellāta nāṭillai – annāṭu
vēṟṟunā ṭākā tamavēyām āyiṉāl
āṟṟuṇā vēṇṭuva til.

1. Wise are the learned; no nation is no-
Wise strange to them; they travel in all
Directions. And have no need to carry
Their packed food wherever they might go.

2. Possessors of knowledge are those that have learnt very well;
There is no land in the four directions that its possessors
Have not sojourned; that land is no alien land;
It becomes their own; and so, no need to carry food for the journey.

3. Only those who have studied deeply worthwhile books are learned people. There is no country to which their fame does not spread. All such places are not alien countries; they are their own. If that be so (in that case) there is no need for them to carry food for their journey to those places.

5. *உணற்கினிய இன்னீர் பிறிதுழி இல்லென்னும்*
கிணற்றகத்துத் தேரைபோல் ஆகார் – கணக்கினை
முற்றப் பகலும் முனியாது இனிதோதிக்
கற்றலிற் கேட்டலே நன்று.

uṇaṟkiṉiya iṉṉīr piṟituḻi illeṉṉum
kiṇaṟṟakattut tēraipōl ākār – kaṇakkiṉai
muṟṟap pakalum muṉiyātu iṉitōtik
kaṟṟaliṟ kēṭṭalē naṉṟu.

1. Unlike the frog in a well which deems sweeter
Than the waters of all other wells its own
One who pours over books by himself and is content
Can have better knowledge by listening to others.

2. "Sweet water – so sweet to drink – is not there anywhere else."
They don't become like the frog in the well speaking thus.
It is far better to listen than to learn pouring over texts
All through the day without aversion and delight.

3. The frog in the well thinks that there is no water so good and sweet elsewhere (than where it dwells). Unlike that frog, one without getting absorbed each day without disgust in the study of one kind of books only in their entirety, should with advantage listen to the words of those well versed in varied lore.

6. உரைமுடிவு காணான் இளமையோன் என்ற
நரைமுது மக்கள் உவப்ப – நரைமுடித்துச்
சொல்லால் முறைசெய்தான் சோழன் குலவிச்சை
கல்லாமல் பாகம் படும்.

uraimuṭivu kāṇāṉ iḷamaiyōṉ eṉṟa
naraimutu makkaḷ uvappa – naraimuṭittuc
collāl muṟaiceytāṉ cōḻaṉ kulaviccai
kallāmal pākam paṭum.

1. Grey-haired doubted the wisdom of the
Playful youth to judge cases. So Cholan
Donned grey wig and judged; that
Unlearnt come familial traits is just and true.

2. "End of our arguments he cannot see, a youngster"
Making the grey old men happy, who were scorning thus,
The Chola, donning the grey, gave his judgment, listening to their words.
Wisdom of one's clan, without any learning, falls to one's share.

3. He is not capable of judging this case. 'He is young'. So said two gray-haired litigants. King Kari-Kal Chozhan disguised himself as a grey-haired person and examining the case from their own statements (without even witnesses) pronounced judgement to their satisfaction. This proves the adage that hereditary professional knowledge accrues to one partly by heredity (and partly by learning).

7. புலமிக் கவரைப் புலமை தெரிதல்
புலமிக் கவர்க்கே புலனாம் – நலமிக்க
பூம்புனல் ஊர பொதுமக்கட் காகாதே
பாம்பறியும் பாம்பின கால்.

pulamik kavaraip pulamai terital
pulamik kavarkkē pulaṉām – nalamikka
pūmpuṉal ūra potumakkaṭ kākātē
pāmpaṟiyum pāmpiṉa kāl.

1. 'Tis possible only for the wise to admire the learned
   For they alone have known what knowledge is.
   Snakes know the track of snakes;
   Lack the knack only the commoners.

2. Lord of the land of goodly beautiful water sources!
   Only to those rich in learning is discernible
   The erudition of versatile scholars, not for common men.
   Only a serpant knows the feet of a serpent.

3. O greatly good chief of the lovely riverine plains! The feet of the snake are known only to a kindred snake. So too, to judge the work (scholarship) of a greatly learned person is possible only to a deeply learned man and not to the commonalty.

8. *நல்லார் நலத்தை உணரின் அவரினும்*
நல்லார் உணர்ப பிறருணரார் – நல்ல
மயிலாடு மாமலை வெற்ப மற்றென்றும்
அயிலாலே போழ்ப அயில்.

nallār nalattai uṇarin̲ avarin̲um
nallār uṇarpa pir̲aruṇarār – nalla
mayilāṭu māmalai ver̲pa mar̲r̲en̲r̲um
ayilālē pōl̲pa ayil.

1. Oh the king of the land of peacocks!
   To know and assess the knowledge of the learned
   Wiser men are needed
   'As iron is used to cut iron.'

2 Lord of tall hills and rocks where dance the goodly peacock!
  The goodness of the virtuous, if known, only those
  Goodlier than themselves know; others do not.
  Iron is cleft with iron, always.

3. O chief of the lofty hill-country where lovely peacocks dance! Iron is always cut with (sharp) iron. Similarly, if the worth of virtuous savants were to be gauged, it could be done only by those excelling them in learning and virtue; not by others.

9. *கற்றறிந்தார் கண்ட அடக்கம் அறியாதார்*
பொச்சாந்து தம்மைப் புகழ்ந்துரைப்பார் – தெற்ற
அறைகல் அருவி அணிமலை நாட
நிறைகுடம் நீர்தளும்பல் இல்.

kar̲r̲ar̲intār kaṇṭa aṭakkam ar̲iyātār
poccāntu tammaip pukal̲nturaippār – ter̲r̲a
ar̲aikal aruvi aṇimalai nāṭa
nir̲aikuṭam nīrtaḷumpal il.

1. Least learned know not the humility of the learned;
Boast they of themselves always
Oh king of cascading hills! The water in a
Brimful pot wastes not, nor does it spill.

2. Lord of the land of hills garlanded in pebbly streams!
Those unkown to humility, seen in the learned wise,
Forgetful indulge in transparent self-praise.
No spilling of water in a filled-pot.

3. O chief of the lovely hill-country where cataracts falling dash on rocks! The modesty of the learned is the fruit of their earnest study. The uneducated forgetful of themselves, in no uncertain terms, blow their own trumpet. The water in a full picther does not wobble and jingle.

4. Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly; O King of the country whose mountains are ornamented by clear water gushing from the rocks! The water in a full pot is not subject to agitation.

10. *விதிப்பட்ட நூலுணர்ந்து வேற்றுமை யில்லார்*
கதிப்பவர் நூலினைக் கையிகந்தா ராகிப்
பதிப்பட வாழ்வார் பழியாய செய்தல்
மதிப்புறத்துப் பட்ட மறு.

vitippaṭṭa nūluṇarntu vēr̲r̲umai yillār
katippavar nūlin̲aik kaiyikantā rākip
patippaṭa vāl̲vār pal̲iyāya ceytal
matippur̲attup paṭṭa mar̲u.

1. Those abiding by the book of rules always
   Oppose the views of the opponents.
   Hark! Any blunder they do is seen like the
   Dark spot on the face of full moon.

2. Those who live like leaders, well versed in coded texts,
   And nowise differing from them, vanquishing
   Their rivals' texts – their indulgence in disgraceful acts –
   Is the shade of darkness on the moon's surface.

3. Understanding the fruit of a study of worthwhile books and swerving not from the right path and successfully controverting the evil ideas propagated in unworthy books, if the learned leaving exalted life commit sinful deeds, they will appear prominently like the dark spots on the face of the moon.

11. *கற்றானும் கற்றார்வாய்க் கேட்டானும் இல்லாதார்*
தெற்ற உணரார் பொருள்களை – எற்றேல்
அறிவில்லான் மெய்தலைப் பாடு பிறிதில்லை
நாவற்கீழ்ப் பெற்ற கனி.

kaṟṟāṉum kaṟṟārvāyk kēṭṭāṉum illātār
teṟṟa uṇarār poruḷkaḷai – eṟṟēl
aṟivillāṉ meytalaip pāṭu piṟitillai
nāvaṟkīḻp peṟṟa kaṉi.

1. Learnt neither by self nor by listening to the lettered
   Can they have true knowledge of things;
   Smack should they of any knowledge it's like
   Black jambo fruit picked free from under the tree.

2. Those that are not learned, nor have listened to the learned
   Shall not with clarity know the meanings. How then,
   Does an unlearned one reveal sometimes the truth?
   Nothing but coincidence! Fruits gathered under the *naval* tree.

3. Those who have not acquired knowledge either by self-study or by listening to the words of the learned (wise), cannot understand truths clearly. The truths chanced upon by the unlearned resemble the jamboo fruits dropped on the ground from the (lofty boughs of the) tree. They are not otherwise.

12. கல்லாதான் கண்ட கழிநுட்பம் கற்றார்முன்
சொல்லுங்கால் சோர்வு படுதலால் – நல்லாய்
வினாமுந் துறாத உரையில்லை இல்லை
கனாமுந் துறாத வினை.

kallātān kanta kalinutpam karrārmun
collunkāl cōrvu patutalāl – nallāy
vinamun turāta uraiyillai illai
kanāmun turāta vinai.

1. Accidental acumen of unlettered when uttered in an
Academy gets busted. Learn you Good Lady!
No answer is possible without a preceding query
Nor any deed possible without a preceding dream.

2. Goodly damsel! The exceptional subtleties discovered
By the unlearned, when uttered in presence of the learned,
Falter and lose their strength. There is no answer
Without a prior query; no action without a prior dream.

3. O good maid! While giving expression to any minute discovery by an uneducated person before the learned, the subject suffers a setback. There is no answer without the question preceding it; there is no action without a dream (thought) of it in advance. (So also, there is no keen perception without deep study.)

13. கல்லாதான் கண்ட கழிநுட்பம் காட்டரிதால்
நல்லேம்யாம் என்றொருவன் நன்கு மதித்தலென்
சொல்லால் வணக்கி வெகுண்டுஅடு கிற்பார்க்கும்
சொல்லாக்கால் சொல்லுவ தில்.

kallātān kanta kalinutpam kāttaritāl
nallēmyām enroruvan nanku matittalen
collāl vanakki vekuntuatu kirpārkkum
collākkāl colluva til.

1. Since unlettered can't convince others of his acumen
Whence does the dunce brag of his intelligence?
Words are ascetics' asset; they can bless or curse.
Should they fail, all their penance were a waste.

2. As the great subtlety discovered by the unlearned is hard to reveal
   Why should one think high of one's self that one is good.
   Even sages enforcing obedience through words in angry curses –
   When unuttered, what they utter, is nothing.

3. It is not within the competence of one uninstructed to give a thorough exposition of what he considers he has with deep insight discovered. When it is so, how could he brag that he possesses sound knowledge and a capacity for clear exposition? Even if ascetics who are capable of subduing their enemies by their words or killing (ruining – destroying) them with wrath (fury, ire) when they could not be so subdued, fail to give adequate expression to their thoughts (ideas), their words become useless (meaningless, do not bear fruit). They lack the strength (force, power) of asceticism.

14. *கல்வியான் ஆய சுழிநுட்பம் கல்லார்முன்*
சொல்லிய நல்லவும் தீயவாம் – எல்லாம்
இவர்வரை நாட தமரையில் லார்க்கு
நகரமும் காடுபோன் றாங்கு.

kalviyāṉ āya cuḻinuṭpam kallārmuṉ
colliya nallavum tīyavām – ellām
ivarvarai nāṭa tamaraiyil lārkku
nakaramum kāṭupōṉ ṟāṅku.

1. Oh King of hilly country! What use is it for scholars
   Speaking of astute things to the unlettered, who sure
   Turn good things to bad. Even cities become jungles
   When one is without loving relations.

2. Lord of mountains loved by all! Even the good
   Spoken before the unlearned with great subtlety
   Got through one's learning turns to evil; even a city
   Is like a forest without one's like-minded kindred.

3. O chief of the hill-country rich with manifold attractions! Even a city becomes a desert for one who once had kith and kin there and lost them later. In the same way, even the most valuable of truths learnt with deep insight and given out to the uninstructed become meaningless and end in evil.

15. கல்லா தவரிடைக் கட்டுரையின் மிக்கதோர்
பொல்லாத தில்லை ஒருவற்கு – நல்லாய்
இழுக்கத்தின் மிக்க இழிவில்லை இல்லை
ஒழுக்கத்தின் மிக்க உயர்வு.

kallā tavaritaik katturaiyin mikkatōr
pollāta tillai oruvarku – nallāy
ilukkattin mikka ilivillai illai
olukkattin mikka uyarvu.

1. Nothing's so bad as to share the joy of erudition
With the unlettered; for it's true they will misconstrue
There's nothing so mean as to swerve from virtues
There's nothing so great as to stick to righteousness.

2. Goodly damsel! Nothing is more deplorable than the disgraceful;
And nothing is more exalted than a virtuous conduct.
Nothing is more harmful to one well-learned
Than a well-wrought lecture among the unlearned.

3. O good-natured maid! There is nothing so demeaning as swerving from the path of virtue; there is nothing so worthy as keeping to the path of virtue; so too for the learned one, there is nothing so very damaging in its effect as discoursing among the uninstructed.

16. கற்றாற்று வாரைக் கறுப்பித்துக் கல்லாதார்
சொற்றாற்றுக் கொண்டு சுனைத்தெழுதல் – எற்றெனின்
தானும் நடவான் முடவன் பிடிப்பூணி
யானையோ டாடல் உறவு.

karrārru vāraik karuppittuk kallātār
corrārruk kontu cunaittelutal – errenin
tānum natavān mutavan pitippūni
yānaiyō tātal uravu.

1. Fools provoke the learned to get infuriated, and
Rule them over with battened words of wrath; it's like a
Lame person with a walking stick trying to play
Games with a stalking elephant.

2. How does it look – the unlearned waxing up in a plethora of words
   Angering those who practice what they have learnt?
   Incapable of walking by himself propped on his crutch,
   It is like a cripple engaging an elepant in a game.

3. An uninstructed person engaging himself in heated controversy and infuriating a learned one who acts, in accordance with what he has learnt is akin to a lame man who propping himself with sticks engages in play (fight) with an elephant.

17. கேட்பாரை நாடிக் கிளக்கப் படும்பொருட்கண்
வேட்கை அறிந்துரைப்பார் வித்தகர் – வேட்கையால்
வண்டு வழிபடரும் வாட்கண்ணாய் தோற்பன
கொண்டு புகாஅர் அவை.

kēṭpārai nāṭik kiḷakkap paṭumporuṭkaṇ
vēṭkai aṟinturaippār vittakar – vēṭkaiyāl
vaṇṭu vaḻipaṭarum vāṭkaṇṇāy tōṟpaṉa
koṇṭu pukāar avai.

1. You whose sword-like eyes set beetles lustfully
   Pursue them mistaking them for their loved ones!
   The erudite will not explicate to an assembly anything
   The audience is not interested in. Avoid a losing topic.

2. Lady of sword-like eyes which, for love the bees chase!
   Scholars of wisdom speak after judging their audience
   And after knowing their keenness on the subjects spoken;
   With topics that fail, they never enter an assembly.

3. O maid with lustrous (black) eyes which the male beetles (dreaming them female beetles) fly after filled with passion! The learned searching out those who would lend ear to their words and ascertaining their eagerness to listen to what they say enter on their discourse. None will enter an assembly (or launch as a project) equipped with things that will spell failure.

18. ஒருவர் உரைப்ப உரைத்தால் அதுகொண்டு
இருவரா வாரும் எதிர்மொழியல் பாலா
பெருவரை நாட சிறிதேனும் இன்னாது
இருவர் உடனாடல் நாய்.

oruvar uraippa uraittāl atukoṇṭu
iruvarā vārum etirmoḻiyal pālā
peruvarai nāṭa ciṟitēṉum iṉṉātu
iruvar uṭaṉāṭal nāy.

1. Though only for a short while if two employ a hound.
So as to retrieve their games, it is found troublesome;
Likewise two having contrary views should not
Strike blows for and against a point, for it brings woe!

2. Two to hunt simultaneouly with a single dog
Will not succeed even for a while. Lord of lofty hills!
Will it be right when one is talking, the other also talks,
The two of them, at once for and against the subject chosen?

3. O chief of the lofty hill-country! Two hunters hunting with the aid of a single dog at the same time even for a short while will not be productive of good. So also, when one of the disputants puts forth his arguments and the opponent too advances his, then on the basis of the two (conflicting opinions) of both of them were to argue further at one and the same time, will that be proper? No.

19. துன்னி இருவர் தொடங்கிய மாற்றத்தில்
பின்னை உரைக்கப் படற்பாலான் – முன்னி
மொழிந்தால் மொழியறியான் கூறல் முழந்தாள்
கிழிந்தானை மூக்குப் பொதிவு.

tuṉṉi iruvar toṭaṅkiya māṟṟattil
piṉṉai uraikkap paṭaṟpālāṉ – muṉṉi
moḻintāl moḻiyaṟiyāṉ kūṟal muḻantāḷ
kiḻintāṉai mūkkup potivu.

1. Two start an argument, and if the respondent
Throws the answer before the question is put

None understands. It's 'like treating a cut
In the foreleg, by suturing at the nose'.

2. In an argument begun in which two are involved
If one that has to speak after, speaks before,
One's response not knowing the drift of the debate
Will be like bandaging the nose of one injured in the knee.

3. When the querist and the respondent (one who answers) begin a controversy, if one who is to make answer latterly were to speak out without knowing the question then it will show his incapacity to make proper answer. Replying before knowing the question is akin to dressing the nose for the bruise on the knee.

20. கல்லாதும் கேளாதும் கற்றாரவை நடுவண்
சொல்லாடு வாரையும் அஞ்சற்பாற்று – எல்லருவி
பாய்வரை நாட பரிசழிந் தாரோடு
தேவரும் ஆற்றல் இலர்.

kallātum kēḷātum kaṟṟāravai naṭuvaṉ
collāṭu vāraiyum añcaṟpāṟṟu – ellaruvi
pāyvarai nāṭa paricaḻin tārōṭu
tēvarum āṟṟal ilar.

1. Better abhor those who learn not by self or listening,
Yet start arguing amidst an assembly of the learned
Even the celestials would dread and fail talking
Even with people lacking virtues and goodness.

2. Lord of the land of rocks where flow the lucid streams!
Even gods lack strength to wrangle with those lost to good sense.
Neither learning, nor listening, those that bandy words
In an assembly of the learned are to be feared.

3. O chief of the hill-country where shining cataracts fall (flow)! Even celestials are incapable of engaging in conversation (controversy) with the uncultured. So those who without acquiring knowledge, either by study or by listening to the words of the wise come forward to speak (discourse) in an assembly of the learned are also to be dreaded.

4. The well-informed ought to fear those who, in their presence, speak ignorantly and obstinately. O Lord of the hills where the water rushes down from on high! The gods themselves are no match for those whose nature is wholly corrupt.

21. அகலம் உடைய அறிவுடையார் நாப்பண்
புகலறியார் புக்கவர் தாமே – இகலினால்
வீண்சேர்ந்த புன்சொல் விளம்பல் அதுவன்றோ
பாண்சேரி பற்கிளக்கு மாறு.

akalam uṭaiya aṟivuṭaiyār nāppaṇ
pukalariyār pukkavar tāmē – ikaliṉāl
vīṇcērnta puṉcol viḷampal atuvaṉṟō
pāṇcēri paṟkiḷakku māṟu.

1. Those unfit to enter the assembly of the learned
Go on uttering nonsense when none is set to listen
It's like the unmusical braying out, showing his teeth
In the streets where great maestros live.

2. Those who do not know how to enter into the midst of scholars
With a breadth of learning, themselves butting in and uttering
Out of peevishness wastefully useless words – the
Act is like singing loud in a street of musicians.

3. Those unworthy of entering an assembly of the deeply learned stepping in and in enmity voluntarily forcing their fruitless (useless) vulgar words on the audience, – does not such an act resemble that of a non-adept entering the street of minstrels and opening his mouth exhibiting his teeth and starting to sing.

22. மானமும் நாணும் அறியார் மதிமயங்கி
ஞானம் அறிவார் இடைப்புக்குத் தாமிருந்து
ஞானம் வினாஅய் உரைத்தல் நகையாகும்
யானைப்பல் காண்பான் பகல்.

māṉamum nāṇum aṟiyār matimayaṅki
ñāṉam aṟivār iṭaippukkut tāmiruntu
ñāṉam viṉāay uraittal nakaiyākum
yāṉaippal kāṇpāṉ pakal.

1. Knowing neither honour nor shame, and losing sense,
   Going amidst learned assembly, questioning them
   On their expertise, is as ridiculous as attempting to
   Count an elephant's teeth in broad daylight.

2. Those unknown to honour and shyness, baffled in mind,
   Entering into the midst of the knowledgeable wise, viewing
   Themselves as equals, enquiring into questions of wisdom
   Is laughable as one trying to tell an elephant's teeth.

3. The uninstructed without any sense of honour or modesty and with delusion of mind entering into the assembly of the learned who make research into knowledge and sitting with them on a footing of equality and launching on enquires with the learned treatises and attempting to sound their depths is ridiculous like the man attempting to examine the teeth (tusks) of an elephant.

23. *அல்லவையுள் தோன்றி அலவலைத்து வாழ்பவர்*
நல்லவையுள் புக்கிருந்து நாவடங்கக் கல்வி
அளவிறந்து மிக்கார் அறிவெள்ளிக் கூறல்
மிளகுளு வுண்பான் புகல்.

allavaiyuḷ tōṉṟi alavalaittu vāḻpavar
nallavaiyuḷ pukkiruntu nāvaṭaṅkak kalvi
aḷaviṟantu mikkār aṟiveḷḷik kūṟal
miḷakuḷu vuṇpāṉ pukal.

1. Those who spend their time with the unlettered
   Most shamelessly, should not enter a scholars' forum,
   Talk irreverently of them; it's like eating the worm
   Stalking in pepper corn or other condiments.

2. Those who live by appearing in assemblies of the unlearned
   Making harangues, to enter an assembly of the good and speak
   there
   Silencing other tongues, mocking at those of limitless learning
   Is the one feeding on pest-ridden pepper.

3. Those accustomed to enter the assembly of the ignorant and overcome their opponents by speaking unbecoming words, stepping into the assembly of the learned of their own accord, and speaking despicably of the knowledge attained by savants

who by their unlimited learning put down their opponents is like one coming forward to eat the worms in the pepper (rotten pepper).

24. நல்லவை கண்டக்கால் நாச்சுருட்டி நன்றுணராப்
புல்லவையுள் தம்மைப் புகழ்ந்துரைத்தல் – புல்லார்
புடைத்தறுகண் அஞ்சுவான் இல்லுள்வில் லேற்றி
இடைக்கலத்து எய்து விடல்.

nallavai kaṇṭakkāl nāccuruṭṭi naṉṟuṇarāp
pullavaiyuḷ tammaip pukaḻnturaittal – pullār
puṭaittaṟukaṇ añcuvāṉ illuḷvil lēṟṟi
iṭaikkalattu eytu viṭal.

1. Keeping tongue-tied in scholars' forum but
Speaking in self-praise amidst the unlettered;
Such is the act of cowards who fear enemy's strength;
Which's like shooting darts at home 'midst the vessel.

2. Curling one's tongue on seeing a learned audience, and in an assembly
Of the unlearned that judge not well, to speak boastingly in praise
Of one's self, one that fears as one's rivals swell up in eloquence
Is to bend a bow within a house and aim the arrow indoor.

3. One who holds his tongue in an assembly of savants bragging of his deeds in an assembly of the ignorant mean, is like one dreading the valour of the enemy setting the arrow to his bow within his house and shooting at the pots therein.

25. நடலை இலராகி நன்றுணரார் ஆய
முடலை முழுமக்கள் மொய்கொள் அவையுள்
உடலா ஒருவற்கு உறுதி உரைத்தல்
கடலுளால் மாவடித் தற்று.

naṭalai ilarāki naṉṟuṇarār āya
muṭalai muḻumakkaḷ moykoḷ avaiyuḷ
uṭalā oruvaṟku uṟuti uraittal
kaṭaluḷāl māvaṭit taṟṟu.

1. 'Tis no use to instruct one about his well-being when
   He's in the company of strong but stupid men,
   Who have no cares nor cared for learning what's good:
   'Tis like mixing mango juice in a large ocean.

2. In an assembly where throng absolute fools of no mental grit,
   People with no anxiety to learn, who know not what is good,
   To explain sacred and certain truths to one bent on wrangling
   Is like harvesting mangoes in an ocean.

3. To discourse on the eternal truths, constituting the body of knowledge, to one in a crowded assembly of hard-hearted, carefree fools who know not to distinguish between right and wrong is like squeezing the sweet juice of a mango fruit into the waters of the sea.

26. அறிவினால் மாட்சியொன்று இல்லா ஒருவன்
பிறிதினால் மாண்டது எவனாம் – பொறியின்
மணிபொன்னும் சாந்தமும் மாலையும் இன்ன
அணியெல்லாம் ஆடையின் பின்.

arivināl māṭciyonru illā oruvan
piritināl mānṭatu evanām – poriyin
maniponnum cāntamum mālaiyum inna
aniyellām āṭaiyin pin.

1. What's the use of costly jewels, polished gems, sandal
   Paste, garlands when one is without basic clothes?
   So none gains greatness by any other means than by
   Groping for knowledge.

2. Can one that has no reputation for learning and wisdom,
   By anything else ever achieve a reputation?
   Machine-cut diamonds, gold, sandal paste and garland
   And all such ornaments come after the dress.

3. The gems and golden ornaments which are cut and polished, sandal paste and flower garlands, such ornaments as these are second only to one's dress. So too one lacking the glory of learning does not attain great honour by other possessions such as wealth, noble birth, etc.

27. *ஆயிரவ ரானும் அறிவிலார் தொக்கக்கால்*
மாயிரு ஞாலத்து மாண்பொருவன் போல்கலார்
பாயிருள் நீக்கும் மதியம்போல் பன்மீனும்
காய்கலா வாகும் நிலா.

āyirava rā<u>n</u>um a<u>r</u>ivilār tokkakkāl
māyiru ñālattu māṇporuva<u>n</u> pōlkalār
pāyiruḷ nīkkum matiyampōl pa<u>n</u>mī<u>n</u>um
kāykalā vākum nilā.

1. Thousand idiots cannot collectively excel or equal
   The sound knowledge of a single scholar, world over
   Doubtless like myriad stars shining at night can ne'er
   Outshine the lone moon that dispels darkness.

2. Even if the unlearned throng together in thousands
   In the gloriously great world they are not like one famous for learning
   Like the midday that removes the darkness spread
   When the moon shines, manifold stars lose their sheen.

3. Even if many stars were to appear together, they cannot like the moon shine and dispel darkness spread. So also even if a thousand fools were to congregate (gather), they will not in this glorious far-flung earth, shine in glory like one renowned in learning.

28. *நற்கறிவு இல்லாரை நாட்டவும் மாட்டாதே*
சொற்குறி கொண்டு துடிபண் உறுத்துவபோல்
வெற்பறைமேல் தாழும் இலங்கருவி நன்னாட
கற்றறிவு போகா கடை.

na<u>r</u>ka<u>r</u>ivu illārai nāṭṭavum māṭṭātē
co<u>r</u>ku<u>r</u>i koṇṭu tuṭipaṇ u<u>r</u>uttuvapōl
ve<u>r</u>pa<u>r</u>aimēl tā<u>l</u>um ilaṅkaruvi na<u>n</u><u>n</u>āṭa
ka<u>r</u><u>r</u>a<u>r</u>ivu pōkā kaṭai.

1. Perhaps one can make desired musical notes in an
   Hourglass like drum; but it's impossible by instruction

To make men wise; those with no native knowledge.
Bookish knowledge does not last till the end.

2. Lord of goodly land where glittering streams flow down on rocks
From hills like the musical notes on a tambourine played
Reproducing verbal signs! Bookish knowledge lasts not to the end.
It is hard to establish men of no sound native intelligence.

3. O chief of a fertile hill-country where shining cataract fall on rocks below! Like the setting to music on a tabor (tabret, timbrel) the significance of words uttered, it is not possible to make one distinguished by mere instruction if he lacks understanding. So mere book-learning is not of much awail.

29. *ஆணம் உடைய அறிவினார் தந்நலம்*
மானும் அறிவி னவரைத் தலைப்படுத்தல்
மானமர் கண்ணாய் மறங்கெழு மாமன்னர்
யானையால் யானையாத் தற்று.

āṇam uṭaiya aṟiviṉār tannalam
māṉum aṟivi ṉavarait talaippaṭuttal
māṉamar kaṇṇāy maṟaṅkeḻu māmaṉṉar
yāṉaiyāl yāṉaiyāt taṟṟu.

1. The learned and the wise seek the company of
The learned and the wise; deer-eyed dear lady!
Similar is the act of the brave king taking a brave
Familiar elephant to capture other elephants.

2. Those endowed with resolute wisdom receive in their company
Those who are as wise and virtuous as themselves.
Lady of eyes resembling those of the deer! Great kings,
Of prowess and bravery capture an elephant by an elephant.

3. O maid with gazelle eyes! The strong willed savants taking into their fold people who are their equals in learning, is like great valorous kings capturing (wild) elephants with the tame ones (elephants).

30. தெரிவுடையா ரோடு தெரிந்துணர்ந்து நின்றார்
பரியார் இடைப்புகார் பண்பறிவார் மன்ற
விரியா இமிழ்திரை வீங்குநீர்ச் சேர்ப்ப
அரிவாரைக் காட்டார் நரி.

terivuṭaiyā rōṭu terintuṇarntu ninṟār
pariyār iṭaippukār paṇpaṟivār manṟa
viriyā imiḻtirai vīṅkunīrc cērppa
arivāraik kāṭṭār nari.

1. Wise and well-read seek the company of the wise; no-
   Wise would they mix with the foul and the foolish;
   King of the land flanked by noisy ocean! None would
   Bring a fox to the field where harvesters are at work.

2. Lord of harbours of sounding waves and swelling waters spread!
   Those who know and feel and stand by men of discernment
   Shall not be seen in the midst of the unlearned; they know their nature.
   Harvesters are not diverted by the fox.

3. O chief of the maritime (coastal) region where far-flung billows galore dash and roar! None would divert the attention of the paddy reaper by pointing at a fox. So also, those who have conducted inquires and learnt truths will not, in company with scholars ripe with research into knowledge seek the fold of those lacking understanding, for they know their character fully well.

31. பொறுபவும் பொல்லா தனவும் புனைந்திருந்தார்
சொற்பெய்து உணர்த்துதல் வேண்டுமோ – விற்கீழ்
அரிபாய் பரந்தகன்ற கண்ணாய் – அறியும்
பெரிதாள் பவனே பெரிது.

poṟpavum pollā taṉavum puṉaintiruntār
coṟpeytu uṇarttutal vēṇṭumō – viṟkīḻ
aripāy parantakaṉṟa kaṇṇāy – aṟiyum
peritāḷ pavaṉē peritu.

1. Is it necessary for people around to instruct the king
   As to what is right and what is garnished to look right?
   Under bow-like brows thou wide-eyed lady!
   Wonder not! Great ruler knows right and wrong.

2. Lady of eyes wide and broad, red-lined, beneath bow-like lashes!
   Should they, who live by inventive mixing up of both good
   and evil,
   Let themselves be known by the effusion of their words?
   Infinitely understands the ruler of the Infinite.

3. O maid with red-lined, wide wide eye beneath the bow-like brows! Is their any need for one beside to point out in attractive, figurative language the noble qualities and foibles of one who is greatly exalted in learning? He knows them all himself quite well.

32. *பரந்த திறலாரைப் பாசிமேல் இட்டுக்*
கரந்து மறைக்கலும் ஆமோ – நிரந்தெழுந்து
வேயின் திரண்டதோள் வேற்கண்ணாய் விண்ணியங்கும்
ஞாயிற்றைக் கைம்மறைப்பார் இல்.

paranta tiṟalāraip pācimēl iṭṭuk
karantu maṟaikkalum āmō – nirantel̲untu
vēyiṉ tiraṇṭatōḷ vēṟkaṇṇāy viṇṇiyaṅkum
ñāyiṟṟaik kaimmaṟaippār il.

1. Can the glory of widely acclaimed be e'er hidden with
   Slander and slights like the moss covering the pond?
   Lance sharp eyed, bamboo smooth shouldered lady!
   Can one hide the heaven's sun with one's little hand?

2. Lady of spear-like eyes and shapely shoulders
   That swelling up in equal measure like the bamboo!
   There is none that can hide with their hand the sky roving sun.
   Can the widely meritorious be concealed by the moss overlaid?

3. O maid with buxom, rounded, bamboo-like shoulders and spear-like eyes! None attempts to hide the moving sun on high with

the hand! So too, is it possible to screen and hide the glory of the highly exalted in learning and valour by moss-like slander and petty vicious acts?

33. அருவிலை மாண்கலனும் ஆன்ற பொருளும்
திருவுடைய ராயின் திரிந்தும் – வருமால்
பெருவரை நாட பிரிவின் றதனால்
திருவினும் திட்பம் பெறும்.

aruvilai māṉkalaṉum āṉṟa porulum
tiruvuṭaiya rāyiṉ tirintum – varumāl
peruvarai nāṭa piriviṉ ṟataṉāl
tiruviṉum tiṭpam peṟum.

1. Riches and invaluable ornaments of the rich might
Touch a low and lose value – King of the hilly land!
One's acquired acumen can never lose its worth
Since it never parts from them that possess it.

2. Lord of the land of lofty mountains! Possessing good fortune,
Priceless and precious ornaments and hoary wealth
Accrue to one subject to change. Better far is native wisdom
Than good fortune as from it there is no separation.

3. O chief of the lofty hill-country! If one were to have a prosperous fate, to such a one, even if he be an unworthy person, costly jewels of great workmanship and riches galore will accrue. They leave him not, because he is unworthy. The wealth of unshakable wisdom is far superior to such worldly wealth of a shifting (transient) nature.

34. விழுத்தொடையர் ஆகி விளங்கித்தொல் வந்தார்
ஒழுக்குடையர் ஆகி ஒழுகல் – பழத்தெங்கு
செய்த்தலை வீழும் புனலூர அஃதன்றோ
நெய்த்தலைப்பால் உக்கு விடல்.

viluttotaiyar āki vilaṅkittol vantār
olukkuṭaiyar āki olukal – palatteṅku
ceyttalai vīlum puṉalūra aktaṉṟō
neyttalaippāl ukku viṭal.

1. Men of virtue coming in a meritorious line of pedigree
When continue to maintain their honour and integrity
So sweet and useful like sweetened ghee with honey
Oh king of lands where ripe coconuts fall in fertile soil!

2. Lord of well-watered and cultivated fields where drop the palm fruits!
Hailing from a hallowed ancient stock if one becomes worthily connected
And conducts oneself in righteous path – is that not
Like pouring milk on clarified butter?

3. O chief of the riverine plains where ripe coconuts drop on fields of paddy! The virtuous conduct of those come of an ancient noble line smacks of the spilling of (cow's) milk in (cow's) ghee.

35. கள்ளி யகிலும் கருங்காக்கைச் சொல்லும்போல்
எள்ளற்க யார்வாயின் நல்லுரையைத் தெள்ளிதின்
ஆர்க்கும் அருவி மலைநாட நாய்கொண்டால்
பார்ப்பாரும் தின்பர் உடும்பு.

kaḷḷi yakilum karuṅkākkaic collumpōl
eḷḷaṟka yārvāyiṉ nalluraiyait teḷḷitiṉ
ārkkum aruvi malaināṭa nāykoṇṭāl
pārppārum tiṉpar uṭumpu.

1. Never are the sandal born of cactus and the crow's cry,
Never are they despised; likewise never ever disregard
Good words, though from the low! E'en the orthodox
Wouldn't let go veranus' meat though held fast by dog.

2. Lord of the land of hills of clear resounding streams!
Like frankincence and myrrh and the ominous call of black crow
Are they, laugh not at good counsels by whomsoever uttered.
When bitten by a dog, even Brahmins will eat iguana.

3. O chief of the hill-country where roaring cataracts fall! Even parppars eat the flesh of guana, though it be one snatched by the dog (picked up by the dog) in its mouth. So too, as we

despise not the aquila (akil) born of milk-hedge (euphorbia) and the cawing of the crow (indication of the coming of guests), we despise not words of wisdom even if they be from the mouth of the low born.

36. தந்நடை நோக்கார் தமர்வந்த வாறறியார்
செந்நடை சேராச் சிறியார்போல் ஆகாது
நின்னடை யானே நடஅத்தா நின்னடை
நின்னின்று அறிகிற்பார் இல்.

tannaṭai nōkkār tamarvanta vāṟaṟiyār
cennaṭai cērāc ciṟiyārpōl ākātu
niṉṉaṭai yāṉē naṭaattā niṉṉaṭai
niṉṉiṉṟu aṟikiṟpār il.

1. Simpletons know neither their own virtues, nor those Implicitly practiced by ancestors, not mixing with the Righteous. So walk you in the right path. You're the Right judge of yourself. 'None knows you better than you'.
2. Without becoming like those petty-minded ones who look not To their own conduct, nor know how their people came up, Nor take to perfect path, brother, behave true to your style! Your conduct, but for you, none is there to know and judge.
3. O noble minded one! There is none that can know from thee thy virtues (you only know them). unlike ignorant people who without examining their own conduct or the history of the conduct of their kith and kin (relatives) tread not the path of virtue, you should act according to the dictates of your own conscience.

37. நீர்த்தன்று ஒருவர் நெறியன்றிக் கொண்டக்கால்
பேர்த்துத் தெருட்டல் பெரியார்க்கும் ஆகாதே
கூர்த்தநுண் கேள்வி அறிவுடையார்க் காயினும்
ஓர்த்தது இசைக்கும் பறை.

nīrttaṉṟu oruvar neṟiyaṉṟik koṇṭakkāl
pērttut teruṭṭal periyārkkum ākātē
kūrttanuṇ kēḷvi aṟivuṭaiyārk kāyiṉum
ōrttatu icaikkum paṟai.

1. Once one mistakes a person to be doing wrong
None's capable of altering his opinion, even a
Sage can't. Just as drumbeats sound the words one
Imagines he hears. It's best one always behaves well.

2. When once one has been taken unjustly as dishonest
Even for the great it is hard to change and clear the doubt.
To the wise men of keen and subtle understanding also,
The tambourine plays the fancied sounds.

3. The timbrel (tabor) sounds the note that one intends. So too, even if be with keen intellectuals who have learnt intricate truths of learned treatises from others' lips, when once one of them unreasonably suspects that a certain thing is wrong (vicious) it is impossible for even great ascetics to effect a change in his outlook.

38. *தங்குற்றம் நீக்கல ராகிப் பிறர்குற்றம்*
எங்கேனும் தீர்த்தற்கு இடைப்புகுதல் – எங்கும்
வியனுலகில் வெள்ளாடு தன்வளி தீராது
அயல்வளி தீர்த்து விடல்.

taṅkuṟṟam nīkkala rākip piṟarkuṟṟam
eṅkēṉum tīrttaṟku iṭaippukutal – eṅkum
viyaṉulakil veḷḷāṭu taṉvaḷi tīrātu
ayalvaḷi tīrttu viṭal.

1. While unable yet to get rid of one's own faults
Still striving to set right others' faults anywhere is
Like the goat, unable to cure its own vadha disease
Strikingly offers itself as cure for others' vadha.

2. Incapable of removing one's own defects, into the midst of men
Entering everywhere to remove the defects of others is like
The goat, without a cure for its own pain, in this world
Widely wind-swept, curing the pain of others.

3. The action of one who without rectifying himself pokes his nose in every place and attempts to rectify (reform) others is akin in this wide world to that of the goat that incapable of curing its own disease caused by the cold wind (gout, rheumatism) cures the gout in others (with its milk).

39. கெடுவல் எனப்பட்டக் கண்ணும் தனக்கோர்
வடுவல்ல செய்தலே வேண்டும் – நெடுவரை
முற்றுநீர் ஆழி வரையகத்து ஈண்டிய
கல்தேயும் தேயாது சொல்.

keṭuval eṉappaṭṭak kaṇṇum taṉakkōr
vaṭuvalla ceytalē vēṇṭum – neṭuvarai
muṟṟunīr āḻi varaiyakattu īṇṭiya
kaltēyum tēyātu col.

1. Never do a deed that's sure to cause disrepute;
Deferred, it might cause his ruin. In the wide world that
Owns so many mountains and oceans, it is true that
Stones wear out but words won't.

2. Even if one were to lose one's self, one should do only that
Which causes no scar. In this world bordered by oceans
Of water and surrounded by long hills, the welded rocks
Will wither but words shall not wither.

3. In this earth surrounded by lofty hills and bounded by the sea, the very crowded hills will wear away but not words of slander. So even at the risk of one's life, one should do but things that will not bring in reproach.

40. பொருந்தாப் பழியென்னும் பொல்லாப் பிணிக்கு
மருந்தாகி நிற்பதாம் மாட்சி – மருந்தின்
தணியாது விட்டக்கால் தண்கடல் சேர்ப்ப
பிணியீ டழித்து விடும்.

poruntāp paḻiyeṉṉum pollāp piṇikku
maruntāki niṟpatām māṭci – maruntiṉ
taṇiyātu viṭṭakkāl taṇkaṭal cērppa
piṇiyī ṭaḻittu viṭum.

1. Undeserving scandal is a disease; righteous living its
Wonder cure. As medicine is for disease so virtue for
Disrepute. As disease kills one's physical strength
Disgrace spoils one's pride and honour.

2. Honourable death stands as a medicine for the disease
Ignoble of unmerited disgrace. When left by a medicine

Not cured, Oh, Lord of the cool seaside havens!
The disease will kill the patient and the pain.

3. O chief of the cool sea coast land! If one fails to cure his disease the latter will wear away his strength. So for the dreadful disease of ill-according reproach the proper cure is virtuous conduct.

41. உறிஞ்சி நடப்பாரை உள்ளடி நோவ
நெருஞ்சியும் செய்வதொன் றில்லை – செருந்தி
இருங்கழித் தாழும் எறிகடல் தண்சேர்ப்ப
பெரும்பழியும் பேணாதார்க்கு இல்.

uriñci naṭappārai uḷḷaṭi nōva
neruñciyum ceyvatoṉ ṟillai – cerunti
iruṅkaḻit tāḻum eṟikaṭal taṇcērppa
perumpaḻiyum pēṇātārkku il.

1. Small caltropes and thistles do not hurt the feet of
All those who walk roughly, barefooted though;
Slanders hurt not those who care not for virtues and
Blandly wander. King of a land of *serunthi* and sea!

2. Even the nettle that stings the inner soles causes no harm
To those who walk strong and firm on their feet. Lord of shores
Cool and swept by the sea where flow back waters of lowering
willows!
For those who care not, there is no disgrace however much
shameful.

3. O chief of the coastal region where the cool sea waves dash against the shore and where the Serunthi trees nestle luxuriously over the wide lagoons! Even the priestly Nerunchi does not hurt the heels of those who tread heavily. So too, even great reproach does not perturb those who are unabashed.

42. ஆவிற் கரும்பணி தாங்கிய மாலையும்
கோவிற்குக் கோவலன் என்றுலகம் கூறுமால்
தேவர்க்கு மக்கட் கெனல்வேண்டா தீங்குரைக்கும்
நாவிற்கு நல்குரவு இல்.

āvir karumpaṉi tāṅkiya mālaiyum
kōvirkuk kōvalaṉ eṉrulakam kūrumāl
tēvarkku makkaṭ keṉalvēṇṭā tīṅkuraikkum
nāvirku nalkuravu il.

1. Lord Vishnu who protected cows was denigrated as
God fit only for the cattle heads and a cowherd.
So there's no beggary to the mud-slinging tongue
Whosoever, angelic or human, it comes across.

2. The world calls even Lord Vishnu, who carried the hill to relieve
The great suffering of the cows, a mere cowherd tending the cattle.
Therefore there is no need to enquire if this be true of gods or men.
There is no dearth for the evil-spreading tongue.

3. People of the world will talk of even God Vishnu, who averted the disaster that threatened the herd of cows, as a mere cowherd. So there is no distinction made between words meant for celestials and those for mortals. When someone is culminated, there is no dearth of words for the tongue.

43. பூவுட்கும் கண்ணாய் பொறுப்பர் எனக்கருதி
யாவர்க்கே யாயினும் இன்னா செயல்வேண்டா
தேவர்க்கும் கைகூடாத் திண்ணன்பி னார்க்கேயும்
நோவச்செய் நோயின்மை இல்.

pūvuṭkum kaṇṇāy poruppar eṉakkaruti
yāvarkkē yāyiṉum iṉṉā ceyalvēṇṭā
tēvarkkum kaikūṭāt tiṉṉaṉpi ṉārkkēyum
nōvaccey nōyiṉmai il.

1. Those that have enormous love and compassion not
   Possible for even angels, will lose patience and get
   Infuriated, if evil things are often done. Better not
   Inflict pain even to the meanest of creatures or men.

2. Lady of eyes rendering the lotus envious! Never do any harm
   To whomsoever thinking that they will forbear. Even to those
   With strong love, which even gods can hardly acquire,
   An inflicted pain never becomes no pain.

3. O maid with eyes excelling the lotus! Even for men who excel celestials in love intense, it is difficult to put up with insults. So do no harm to any, thinking that they will show forbearance.

44. விளைப்பயன் ஒன்றின்றி வேற்றுமை கொண்டு
நினைத்துப் பிறர்பனிப்ப செய்யாமை வேண்டும்
புனம்பொன் அவிர்சுணங்கின் பூங்கொம்பர் அன்னாய்
தனக்கின்னா இன்னா பிறர்க்கு.

vin̲aippayan̲ on̲r̲in̲r̲i vēr̲r̲umai koṇṭu
nin̲aittup pir̲arpan̲ippa ceyyāmai vēṇṭum
pun̲ampon̲ avircuṇaṅkin̲ pūṅkompar an̲n̲āy
tan̲akkin̲n̲ā in̲n̲ā pir̲arkku.

1. Motivated by the effects of one's acts on others, or
   What was done to you, do not harbour it and try not to
   Return evil for evil, by doing similar things. You lady,
   Adorned with golden yellow flower-like spots on skin!

2. Without a single benefit from the action, espousing enmity,
   Nurturing grievance, not to do things making others grieve
   We need. Lady like a bunch of flowers, of golden hue, glowing
   in fire!
   What is harmful to one's self is harmful to others also.

3. O maid resembling a bough in bloom and with beauty spots looking like gold in the field! What is painful to one is painful

to others as well. So one should avoid doing useless things wantonly in mere spite which would give pain to others.

45. ஆற்றா ரிவரென் றடைந்த தமரையும்
தோற்றத்தா மெள்ளி நலியற்க – போற்றான்
கடையடைத்து வைத்துப் புடைத்தக்கால் நாயும்
உடையானைக் கவ்வி விடும்.

ārrā rivaren rataința tamaraiyum
tōrrattā melli naliyarka – pōrrān
kaṭaiyaṭaittu vaittup puṭaittakkāl nāyum
uṭaiyānaik kavvi viṭum.

1. Despise not the poor relations taking refuge with you
   Because they are worthless; spurn them not. If you
   Shut a dog up in a room, beat him black and blue he'd
   Slit your throat with a bite though you are his master.

2. Thinking that they have no strength who seek one for help,
   Even one's own people, don't laugh openly at them causing pain.
   When an unkind master shuts the door and thrashes it hard
   Even a cur will bite the owner.

3. If without protecting, one were to shut the door and beat, even the reared dog will turn and bite its own master. So do not openly hurt the feelings of even thy relatives who have sought refuge with thee, thinking they are helpless.

46. நெடியது காண்கிலாய் நீயெளியை நெஞ்சே
கொடியது கூறினாய் மன்ற – அடியுளே
முற்பகல் கண்டான் பிறன்கேடு தன்கேடு
பிற்பகல் கண்டு விடும்.

neṭiyatu kāṇkilāy nīyeḷiyai neñcē
koṭiyatu kūrināy manra – aṭiyuḷē
murpakal kaṇṭān piraṇkēṭu taṇkēṭu
pirpakal kaṇṭu viṭum.

1. Advise me not, not knowing what follows, to do many
   A vice, my heart! Don't you know the consequence of

Any evil done boomerangs on the doer. Evil done to
Any in the forenoon causes your ruin in the aftenoon.

2. My heart! You spoke tempting me to do dire evil!
You are a simpleton. You don't see what ensues at length.
In such instances, one that sees evil to others in the forenoon
Shall see evil unto himself in the afternoon.

3. O heart! you induce to do evil to others. You are foolish. You will not realize the first of your evil action a long time after. You will know it sooner, – one who does evil to another in the morning will with certainty suffer evil in the evening.

47. தோற்றத்தால் பொல்லார் துணையில்லார் நல்கூர்ந்தார்
மாற்றத்தால் செற்றார் எனவலியார் ஆட்டியக்கால்
ஆற்றாது அவரழுத கண்ணீர் அவையவர்க்குக்
கூற்றமாய் வீழ்ந்து விடும்.

tōṟṟattāl pollār tuṇaiyillār nalkūrntār
māṟṟattāl ceṟṟār eṉavaliyār āṭṭiyakkāl
āṟṟātu avaraḻuta kaṇṇīr avaiyavarkkuk
kūṟṟamāy vīḻntu viṭum.

1. Not glorious by birth; nor having any to support,
Totally poor – their words earn the name 'enemies'–
The strong and moneyed should not oppress them,
Lest their tears should deal them a death blow.

2. These are wicked by birth; these have no friends; these are poor;
These are changed to foes; if the strong harm others, thus,
As they like, the tears they shed unable to bear – the very
assembly –
Shall fall to their lot as god of death.

3. Those despised because of their low birth, the helpless, the indigent, if one stronger (more powerful) than these deeming them as enemies, because of their words of ill accord, put them to grief, the tears shed by such people unable to put up with such grief, will turn into a weapon of destruction for such tormentors.

48. மிக்குடையர் ஆகி மிகமதிக்கப் பட்டாரை
ஒற்கப் படமுயறும் என்றல் இழுக்காகும்
நற்கெளி தாகி விடினும் நளிர்வரைமேல்
கற்கிள்ளிக் கையுய்ந்தார் இல்.

mikkuṭaiyar āki mikamatikkap paṭṭārai
orkap paṭamuyarum enral ilukkākum
narkeḷi tāki viṭinum naḷirvaraimēl
karkiḷḷik kaiyuyntār il.

1. Plotting to impoverish the rich and respected is like
   Blotting one's own life and character. It might appear
   As easy as pinching the rock on top of a hill
   And easily 'scaping without pain or suffering.

2. Even if it were very easy to do, it is wrong that one should
   Attempt to harm those endowed with great wealth
   And are esteemed very high. Among the glistening rocks
   None has saved his hands while breaking stones.

3. Even if it be small and easy to handle, none can escape pain if he were to punch the stone on a lofty hill. So for one to think that he should attempt to commit evil and put to grief those who by their riches and learning are greatly honoured, is greatly detractive.

49. நீர்த்தகவு இல்லார் நிரம்பாமைத் தந்நலியின்
கூர்த்தவரைத் தாம்நலிதல் கோளன்றால் – சான்றவர்க்குப்
பார்த்தோடிச் சென்று கதம்பட்டு நாய்கவ்வின்
பேர்த்துநாய் கவ்வினார் இல்.

nīrttakavu illār nirampāmait tannaliyin
kūrttavarait tāmnalital kōḷanrāl – cānravarkkup
pārttōṭic cenru katampaṭṭu nāykavvin
pērttunāy kavvinār il.

1. Dull-witted, and ignorant people might do
   Ill to the virtuous and the good, which the latter

Should not try to retaliate; for when a dog bites none
Would run after it to catch it and bite back.

2. It is not the principle of the virtuous to become keen and
   cause pain
   When unjust men, out of lack of wisdom, make them suffer.
   When a dog bites – searching for it, running, and angered, –
   There is none that bites the dog in retaliation.

3. If a dog were to bite in wrath, none would run after it in search and bite it in return. So too, if those lacking virtue, and of their ignorance do harm, it is not in the nature of the noble to harm them in return with gusto.

50. *காழார மார்ப கசடறக் கைகாவாக்*
கீழாயோர் செய்த பிழைப்பினை மேலாயோர்
உள்ளத்துக் கொண்டுநேர்ந்து ஊக்கல் குறுநரிக்கு
நல்லநா ராயங் கொளல்.

kāḻāra mārpa kacaṭaṟak kaikāvāk
kīḻāyōr ceyta piḻaippiṉai mēlāyōr
uḷḷattuk koṇṭunērntu ūkkal kuṟunarikku
nallanā rāyaṅ koḷal.

1. Thou wearing string of pearls! To wreak vengeance in
   Howsoever manner on foul and foolish people is not
   Suited to people of virtue and goodwill; to do so is like
   Shooting Lord Vishnu's weapon to kill a fox.

2. Lord of pearl-garlanded breast! Those of high moral virtue
   To nurture enmity at heart over the wrongs done by the lowly
   That care not for blemishless uprightness and to harm them
   Is like using a potent weapon to quell a jackal.

3. O king wearing on thy bosom a necklace of pearls! If when the low born who do not faultlessly keep to the path of virtue do evil things, the virtuous were to take them to heart and taking up position attempt to do harm in return, such an act would be on a par with one taking in hand the renowned deadly arrow termed, Narayam for the killing of a mere fox!

4. O Lady (sic) whose bosom is adorned by a necklace of pearl! for the great to bear in mind with pain the evil done to them by the mean who guard not their conduct from faults, is like slaying a little fox with a mighty bolt of iron fit for elephants and tigers.

51. இறப்பச் சிறியவர் இன்னா செயினும்
பிறப்பினால் மாண்டார் வெகுளார் – திறத்துள்ளி
நல்ல விறகின் அடினும் நனிவெந்நீர்
இல்லம் சுடுகலா வாறு.

irappac ciriyavar innā ceyinum
pirappināl māntār vekulār – tirattulli
nalla virakin atinum nanivennīr
illam cutukalā vāru.

1. Good people born of virtuous families
Would not get angered by evils done by the low born;
Get the best of firewood and boil water,
Yet the hot water cannot set the house ablaze.

2. Even if the most lowly born do them harm
Those, by birth, renowned for virtue, will not become angry.
Even if heated on good faggots chosen as fuel
Water, boiling hot, will not burn down the house.

3. Even when the greatly low of birth do grevious evil, the highly noble born fill not with wrath. It is akin to this. Even when the water is boiled well with choice fuel, the overboiled hot water does not burn (out) the house.

4. Though the despicable despitefully ill treat them, the truly great by birth will not yield to anger, for due consideration shows that though much fuel be kindled and water be heated ever so hot, it will not set the house on fire.

52. ஆறாச் சினத்தன் அறிவிலன் மற்றவனை
மாறி ஒழுகல் தலையென்ப – ஏறி
வளியால் திரையுலாம் வாங்குநீர்ச் சேர்ப்ப
தெளியானைத் தேறல் அரிது.

āṟāc ciṉattaṉ aṟivilaṉ maṟṟavaṉai
māṟi oḻukal talaiyeṉpa – ēṟi
vaḷiyāl tiraiyulām vāṅkunīrc cērppa
teḷiyāṉait tēṟal aritu.

1. Better avoid the company of men of unabating anger,
   Nutty and the woolly headed – Lord of Land surrounded
   By waves raised by strong winds! It's hard to live
   By the muddle headed, and the wrathful.
2. An uncontrollably angry man lacks understanding. It is good
   That such a one be treated as changed into one's foe.
   Lord of the shores on the bay swept by rising winds and waves!
   It is hard to trust one that has no clear understanding.
3. O chief of the sinuous (tortuous, serpentine) coastal region where the waves are washed on the shore by the winds! It is difficult to put trust in one who has no clearness of perception. So too, the man of unsubsiding wrath is a stupid person. Virtuous (wise) people say that it would do one good to avoid his company.

53. உற்றதற் கெல்லாம் உரஞ்செய்ய வேண்டுமோ
கற்றறிந்தார் தம்மை வெகுளாமைக் காப்பமையும்
நெற்செய்யப் புல்தேய்ந்தாற் போல நெடும்பகை
தற்செய்யத் தானே கெடும்.

uṟṟataṟ kellām urañceyya vēṇṭumō
kaṟṟaṟintār tammai vekuḷāmaik kāppamaiyum
neṟceyyap pultēyntāṟ pōla neṭumpakai
taṟceyyat tāṉē keṭum.

1. Th' educated need not seek different remedies for
   Wedging in worries.To conquer th' enemy in you is
   Cure for all. Take care of the crop and the weeds are
   Sure not to sprout. Wrath is the enemy within.
2. Should they emblolden themselves for all that has happened?
   For men of learning and wisdom, abstaining themselves from anger
   Provides protection. As when the paddy grows the grass dwindles
   Long enmity, mastering themselves, dies of its own accord.

3. Even as the (weedy) grass disappears where paddy is reared, so too when one strengthens himself, inverterate foes disappear of their own accord. In a like manner, is it necessary on the part of the learned to strengthen their position whenever troubles crop up? It is enough they guard themselves against anger.

54. எய்தா நகைச்சொல் எடுத்துரைக்கப் பட்டவர்
வைதாராக் கொண்டு விடுவர்மன் – அஃதால்
புனற்பொய்கை ஊர விளக்கெலி கொண்டு
தனக்குநோய் செய்து விடல்.

eytā nakaiccol etutturaikkap pattavar
vaitārāk kontu vituvarman – aktāl
punarpoykai ūra vilakkeli kontu
tanakkunōy ceytu vital.

1. Trusting others' report of someone slandering us, getting Frustrated and furious on that account is to be as foolish as The rat that drags the lamp to its hole, and exposes its Habitat, and invites trouble unto itself.
2. Words in joke, not aimed at them, when uttered to them, The ignorant will construe as a rebuke against themselves. Lord of the land of well-watered groves! It is like The rat snatching at the oil-lamp causing suffering to itself.
3. O chief of the riverine plains where water filled ponds abound! When words of reproach not applicable to one are uttered by others, the ignorant deeming such reproach directed against themselves fill with wrath. Such an act of theirs is akin to a rat pulling away a burning wick (lamp) and causing grief to itself.
4. When they who have received opprobrious language bear malice against those by whom they have been abused, they suffer from it, O Lord of the country abounding in pools of water! as the rat which causeth pain to itself by running away with a lighted lamp.

55. தெரியா தவர்தம் திறனில்சொல் கேட்டால்
பரியாதார் போல இருக்க – பரிவில்லா

வம்பலர் வாயை அவிப்பான் புகுவாரே
அம்பலம் தாழ்க்கூட்டு வார்.

teriyā tavartam tiṟaṉilcol kēṭṭāl
pariyātār pōla irukka – parivillā
vampalar vāyai avippāṉ pukuvārē
ampalam tāḻkkūṭṭu vār.

1. Let not the foolish gibberish of the ignorant
   Get over your nerves; pretend to be deaf; if you try to
   Shut their mouths to prevent the spread of their words;
   It'd be like trying to shut the gates of an assembly.
2. Useless words of the unwise when one happens to hear
   Let one remain as if unaffected by them. Only those
   That start to stifle the mouth of loveless rumour-mongers
   Are like men who attempt to bolt a doorless open.
3. When one finds himself reproached in an unworthy manner by stupid people, he should put up with it and look unaffected. If one attempts to shut the mouth of such unkind strangers, such act will be akin to one bolting the door of a public building.
4. When thou hearest the improper words of ignorant men be as if thou regardest it not; they who attempt to shut the mouths of low men, who have no regard for others, resemble those who try to lock a common field.

56. கையார உண்டமையால் காய்வார் பொருட்டாகப்
பொய்யாகத் தம்மை பொருளல்லார் கூறுபவேல்
மையார உண்டகண் மாணிழாய் என்பரிவ
செய்யாத எய்தா வெனில்.

kaiyāra uṇṭamaiyāl kāyvār poruṭṭākap
poyyākat tammai poruḷallār kūṟupavēl
maiyāra uṇṭakaṇ māṇiḻāy eṉpariva
ceyyāta eytā veṉil.

1. Grateful to the enemy for the food the unworthy had,
   Berate you for no reason on their behalf, when induced,
   False they are; so feel not offended for their words;
   Falls not on you the effect of an act you've not done.

2. When empty nobody speaks of one falsely, as they have been
   Well-fed by one's foes and as they ween they would be angry.
   Should one grieve? Well-ornamented lady of well-anointed
   eyes!
   What one has not done shall never hurt one.

3. O maid with thickly painted eyes and wearing choice jewels! If the mean because of their hands having been happily greased by the enemy make false charges against one to please the enemy, why should one feel sorry, when, as people say faults uncommitted will not affect one.

57. *ஆய்ந்த அறிவினர் அல்லாதார் புல்லுரைக்குக்*
காய்ந்தெதிர் சொல்லுபவோ கற்றறிந்தார் தீந்தேன்
முசுக்குத்தி நக்கு மலைநாட தம்மைப்
பசுக்குத்தின் குத்துவார் இல்.

āynta aṟiviṉar allātār pulluraikkuk
kāyntetir collupavō kaṟṟaṟintār tīntēṉ
mucukkutti nakku malaināṭa tammaip
pacukkuttiṉ kuttuvār il.

1. Would e'er the educated get irate and retaliate the
   Weedy words of the silly minded? Lord of the Land of
   Monkeys tasting honey! Would any beat the cow that
   Butted them with her horns?

2. Will the learned wise ever speak in anger responding
   To the useless talk of those of no well-grounded wisdom?
   Lord of the land of hills where breaking the hive, the monkey
   Licks the sweet nectar! When a cow butts, none butts at it.

3. O chief of the hill-country where the baboon (monkey) knocking the beehive licks up the honey (trickling therefrom). If the cow were to gore, none will gore (knock) it in return. So for mean (stupid) words spoken of one by people without sound education, would great savants get angry and retort?

4. Will the well-instructed reply angrily to the degrading speech of the thoughtless and ignorant? O king of the hills where the baboon pierces the comb and sips the honey! when a cow butts do men butt again?

58. *நோவ உரைத்தாரைத் தாம்பொறுக்க லாகாதார்*
நாவின் ஒருவரை வைதால் வயவுரை
பூவிற் பொலிந்தகன்ற கண்ணாய் அதுவன்றோ
தீயில்லை ஊட்டும் திறம்.

nōva uraittārait tāmpoṟukka lākātār
nāviṉ oruvarai vaitāl vayavurai
pūviṟ polintakaṉṟa kaṇṇāy atuvaṉṟō
tīyillai ūṭṭum tiṟam.

1. Not able to put up with those who utter harsh and
   Hot words against you, if you can't refrain from using
   Offensive words, those words you use in ire like fire,
   Would burn down the house you live in.
2. Those incapable of bearing with those who spoke causing pain
   If they resort to abusing them with an insulting speech on their
   tongue.
   Lady of broad eyes brighter than lotus! Is that not
   Like setting fire to one's house?
3. O maid with wide flowery eyes! If one unable to put up with the scurrilous wounding words spoken by others were themselves to indulge in such attack in return, would not such act be on a par with setting fire to one's own house?
4. If those, who cannot bear the painful words of others,
   abuse them in return, their abusive speech,
   O lady of the broad eye resembling the lotus!...
   as it were a fire kindled to consume their own house.

59. *கறுத்தாற்றித் தம்மைக் கடியசெய் தாரைப்*
பொறுத்தாற்றிச் சேறல் புகழால் – ஒறுத்தாற்றின்
வானோங்கு மால்வரை வெற்ப பயனின்றே
தானோன் றிடவரும் சால்பு.

kaṟuttāṟṟit tammaik kaṭiyacey tāraip
poṟuttāṟṟic cēṟal pukaḻāl – oṟuttāṟṟiṉ
vāṉōṅku mālvarai veṟpa payaṉiṉṟē
tāṉōṉ ṟiṭavarum cālpu.

1. Soften their anger, forget their hurtful curses hurled at you,
Show them the right path – these would bring you glory
Try not to punish them for their evil deeds in fury.
Virtues and wisdom are born of your patience.

2. It is renown to bear with those that have done us dire grief
In black rancour and do them good; to punish them is of no use.
Lord of rocks and mountains rising to the skies!
Saintliness comes through self-suffering.

3. O chief of the highlands with hills that butt the sky! Forbearance confers on one nobility of character. So when one in great anger inflicts evil on us, we should put up with it and return good for evil. That will bring in renown. If we in revenge do evil, it will bring no good.

4. Praise will attach to him who beareth with those from whose rage he hath suffered pain, but if he revenge himself he will derive no advantage, O king of the mountains covered by the bamboo and reaching to heaven! From self-restraint proceedeth magnanimity.

60. அறிவன்று அழகன்று அறிவதூஉம் அன்று
சிறியர் எனப்பாடும் செய்யும் – எறிதிரை
சென்றுலாம் சேர்ப்ப குழுவத்தார் மேயிருந்த
என்றூடு அறுப்பினும் மன்று.

arivanru alakanru arivatūum anru
ciriyar enappāṭum ceyyum – eritirai
cenrulām cērppa kuluvattār mēyirunta
enrūṭu aruppinum manru.

1. May be they could even cut through the burning sun but
They should never walk across an assembly of scholars
Neither wise, nor graceful, nor sensible is it for them;
Rather they would even be considered low of birth.

2. It is unwise; it is unbecoming; it is not known to be righteous;
It will also cause the infamy of being called low.
Lord of shores where wind-tossed waves saunter up and down!
One may even cross the sun, but not the assembly of the great.

3. O chief of the maritime tract where the wind-tossed waves wash on the shore! Even if one were to cut across the sun, one should not butt into an assembly of the learned. To do so is foolish; it will not be in keeping with the nobility of one's birth; it will not be in accord with Dharma; it will also make others deem one a low born.

61. ஆமாலோ என்று பெரியாரை முன்னின்று
தாமாச் சிறியார் தறுகண்மை செய்தொழுகல்
போமாறு அறியாப் புலன்மயங்கி ஊர்புக்குச்
சாமாகண் காணாத வாறு.

āmālō en̲ru periyārai mun̲n̲in̲ru
tāmāc cir̲iyār tar̲ukaṇmai ceytol̲ukaḷ
pōmār̲u ar̲iyāp pulan̲mayaṅki ūrpukkuc
cāmākaṇ kāṇāta vār̲u.

1. Standing before elders, sure of success, men of low-
   Standing devise devious means of denigrating them.
   It's like dying animals straying into human habitats and
   Getting killed, when they look dazed seeing so many men.

2. That the lowly ones, audacious-grown, should behave of their own accord
   Confronting the virtuous great thinking that they could do nothing
   Is like losing its way, confused in mind, and entering the village
   The eyes of the doomed beast losing its power of vision.

3. If the base (low, mean) deeming themselves more than a match with the great, brag of their valour and challenge them voluntarily, such an act will be akin to wild animals (game) of the forest destined to die without finding a way out (of danger) and mistaking an inhabited place as a place of refuge enter it and lose their sight.

62. எல்லாத் திறத்தும் இறப்பப் பெரியாரைக்
கல்லாத் துணையார்தாம் கைப்பித்தல் – சொல்லின்
நிறைந்தார் வளையினாய் அஃதால் எருக்கு
மறைந்துயானை பாய்ச்சி விடல்.

ellāt tirattum irappap periyāraik
kallāt tuṇaiyārtām kaippittal – collin
niraintār vaḷaiyināy aktāl erukku
maraintuyāṉai pāycci viṭal.

1. To attempt to put great men in all respects into
Contempt, armed only with one's ignorance, is to
Meet with defeat and death, like one trying to
Beat an elephant (hiding behind calatropis shrub).

2. Lady of arms ranged full with beautiful bangles!
Great ones distinguished in all respects, to speak of them
In derision, with the unlearned for one's mates, would be
Like aiming at the elephant hiding behind an *errukku.*

3. O maid wearing very lovely bangles! If people sheltering themselves in ignorance were to provoke the exalted with scurrilous attack, such an act will be akin to a hunter, taking shelter beside the Erukku bush, shooting at an elephant.

63. முன்னும் ஒருகால் பிழைப்பானை ஆற்றவும்
பின்னும் பிழைப்பப் பொறுப்பவோ இன்னிசை
யாழின்வண் டார்க்கும் புனலூர ஈனுமோ
வாழை இருகால் குலை.

muṉṉum orukāl piḻaippāṉai āṟṟavum
piṉṉum piḻaippap poṟuppavō iṉṉicai
yāḻiṉvaṇ ṭārkkum puṉalūra īṉumō
vāḻai irukāl kulai.

1. The learned elders would forgive the foibles of
The foolhardy ones; would they forgive again?
Lord of the land where beetles hum like the veena
Would e'er the plantain bear two bunches of fruit?

2. Having borne with one that has wronged them once formerly
   Will they bear with one if one wrongs them again?
   Lord of well-watered lands where the bees, lute-like, hum
   Sweet melody! Does the plantain ever yield twice?

3. O chief of the riverine plains where beetles hum like the sweet tuned yazh! Would the plantain yield twice? (No). So too will the noble who have once before put up with the evil inflected by the mean again forbear if the base commit evil against them a second time? (No).

4. Will they who have once borne patiently the trespass of another bear his trespass patiently a second time? O Lord of the country whose waters are resonant with the hum of bees pleasant as the sweetly sounding lute! Doth the plantain twice yield its fruit?

64. நெடுங்காலம் வந்தார் நெறியின்மை கண்டு
நடுங்கிப் பெரிதும் நலிவார் பெரியர்
அடும்பார் அணிகானற் சேர்ப்ப கெடுமே
கொடும்பாடு உடையான் குடி.

neṭuṅkālam vantār neṟiyiṉmai kaṇṭu
naṭuṅkip peritum nalivār periyar
aṭumpār aṇikāṉaṟ cērppa keṭumē
koṭumpāṭu uṭaiyāṉ kuṭi.

1. The learned would shrivel and shiver, at the chronic
   Evil acts of the lowly picaroons. Lord of the land of
   Creepers abundant! Such rogues and ruffians would
   Reap the harvest by causing their families to be lost.

2. Seeing the injustice for long done by the wicked
   The great ones shiver and suffer a lot.
   Lord of beautiful sea-side bowers where grow *adumbu* creepers!
   The dynasty of the wicked is doomed to wither.

3. O chief of the maritime region where adumbu creepers galore adorn the groves on the coast! The exalted will not much grieve at the great evil wrought for long by the wicked. When they so

grieve, the household of such a vicious person will go to rack and ruin.

65. செய்த கருமம் சிறிதானும் கைகூடா
மெய்யா உணரவும் தாம்படார் – எய்த
நலத்தகத் தம்மைப் புகழ்தல் புலத்தகத்துப்
புள்ளரைக்கால் விற்பேம் எனல்.

ceyta karumam ciritānum kaikūṭā
meyyā uṇaravum tāmpaṭār – eyta
nalattakat tammaip pukaltal pulattakattup
puḷḷaraikkāl virpēm enal.

1. Trivial tasks they begin may not bear truits;
   Frivolous men are they, others would say; if
   They brag themselves it is like trying to sell
   Away a fowl in the field, not caught, for a gram.
2. Deeds undertaken have not yet succeeded even a little;
   Nor do they believe that they are certain of fulfillment.
   To praise themselves for the good things aimed at
   Is like proclaiming to sell a bird in the field, for half-a-crown.
3. When the work undertaken has not yielded the least fruit and when they are not deemed capable of surely achieving their objective, for such people to boast greatly of their capabilities of achievement is akin to saying that one would sell the uncaught bird in the field for a handsome price.

66. தமரேயும் தம்மைப் புகழ்ந்துரைக்கும் போழ்தில்
அமரா ததனை அகற்றலே வேண்டும்
அமையாரும் வெற்ப அணியாரே தம்மைத்
தமவேனும் கொள்ளாக் கலம்.

tamarēyum tammaip pukalnturaikkum pōltil
amarā tatanai akarralē vēṇṭum
amaiyārum verpa aniyārē tammait
tamavēnum koḷḷāk kalam.

1. Undue praise comes though from kith and kin
   Undo them when you don't deserve them, like

You wouldn't wear such ornaments you dislike
Though they are thine own.

2. Even when our own people speak in praise of us
Inappropriate flattery must be discarded.
Lord of hills abounding in bamboo! Though their own,
People never wear unbecoming ornaments.

3. O chief of the hill-country where bamboos abound! Even if they possess ornaments people will not wear them if they are unsuitable. So also when words of praise are spoken though by one's own relatives, undeserved praise should be discouraged.

4. When people are praised by those intimately-connected with them they should at once reject the flattery, O King of the hills covered by the bamboo! people do not adorn themselves with ornaments though their property unsuited to their rank.

67. தாயானும் தந்தையா லானும் மிகவின்றி
வாயின்மீக் கூறும் அவர்களை ஏத்துதல்
நோயின்று எனினும் அடுப்பின் கடைமுடங்கும்
நாயைப் புலியாம் எனல்.

tāyāṉum tantaiyā lāṉum mikaviṉṟi
vāyiṉmīk kūṟum avarkaḷai ēttutal
nōyiṉṟu eṉiṉum aṭuppiṉ kaṭaimuṭaṅkum
nāyaip puliyām eṉal.

1. Praised neither by father nor mother, but he
Raises his voice in self-praise, and to regard such
Braggarts is like giving the name 'tiger' to a healthy
Dog, cuddling up against an oven.

2. Either by their mother or by their father not being praised
Those that from their own mouth speak well of themselves
Though to praise such ones is not painful, it is like
Calling a cur, sleeping by the oven, a tiger.

3. If one were to extol a person who without earning the praise of either his mother or father indulges in self praise, such praise though not grevious by itself, is akin to calling a dog, lying by the side of a hearth, a tiger.

68. பல்கிளையுள் பார்த்துறான் ஆகி ஒருவனை
நல்குரவால் வேறாக நன்குணரான் – சொல்லின்
உரையுள் வளவியசொல் சொல்லா ததுபோல்
நிரையுள்ளே இன்னா வரைவு.

palkilaiyul pārtturān āki oruvanai
nalkuravāl vērāka nankunarān – collin
uraiyul valaviyacol collā tatupōl
niraiyullē innā varaivu.

1. Bad it is to abuse a poor person amidst relations; so
   Bad it is to identify someone in particular and bestow
   Special attention while many are at the table in a row.
   Spluttering bitter words rejecting sweeter ones equals it.

2. Acting unwisely in the midst of many relatives, if one speaks
   Of one, because one is poor, as a stranger not well-known,
   Such speech will have expressed words of no kindness. So also
   Praising only one in a gathering is wrong.

3. If a person were to offer an opinion on one amongst many relatives on the basis of his (outward appearance of) poverty without proper investigation, it will be equal to one failing to speak out words of worth. To praise and honour one where many are assembled in a row is also not very desirable.

69. நீறார்ந்தும் ஒட்டா நிகரில் மணியேபோல்
வேறாகத் தோன்றும் விளக்கம் உடைத்தாகித்
தாறாப் படினும் தலைமகன் தன்னொளி
நூறா யிரவர்க்கு நேர்.

nīrārntum ottā nikaril maniyēpōl
vērākat tōnrum vilakkam utaittākit
tārāp patinum talaimakan tannoli
nūrā yiravarkku nēr.

1. Though gems roll in dust they do not gather dirt;
   So shine they apart from other things. Alike is the

Renown of King who equals the sifted and winnowed
Hundred thousand ordinary men.

2. Like unto the incomparable diamond buried in ahses
But nothing sticking to it, the head man, endowed with a
distinction
That shows him different, though engulfed in misfortunes,
His brightness equals that of a hundred thousand.

3. Like a matchless ruby possessed of unique luster which does not get mixed up with ashes, even when imbedded in them, the excellence of the chief (leader, hero, among men) though winnowed of its chaff, will equal the glory of a hundred thousand worthies.

70. ஒற்கந்தாம் உற்ற இடத்தும் உயர்ந்தவர்
நிற்பவே நின்ற நிலையின்மேல் – வற்பத்தால்
தன்மேல் நலியும் பசிபெரி தாயினும்
புன்மேயா தாகும் புலி.

oṟkantām uṟṟa iṭattum uyarntavar
niṟpavē niṉṟa nilaiyiṉmēl – vaṟpattāl
taṉmēl naliyum paciperi tāyiṉum
puṉmēyā tākum puli.

1. Poverty cannot impair the dignity and pride of the great;
Overtly they maintain their high qualities and never
Stoop, even as the tiger would not eat grass when drought
Scoops the world of all its sustenance.

2. Great ones, even when they are met with dire penury
Stand steadfast to principles they stood by before.
Though the hunger afflicting it is great for want of prey,
The tiger feeds never on the grass.

3. Even at the time of famine, when hunger afflicts a tiger utmost, it will not stoop to eat grass (and appease its hunger). So too, the exalted even when affected with adversity will keep to the path of virtue.

71. மாடம் அழிந்தக்கால் மற்றும் எடுப்பதோர்
கூடம் மரத்திற்குத் துப்பாகும் – அஃதேபோல்
பீடிலாக் கண்ணும் பெரியோர் பெருந்தகையர்
ஈடில் லதற்கில்லை பாடு.

māṭam alintakkāl marrum eṭuppatōr
kūṭam marattirkut tuppākum – aktēpōl
pīṭilāk kaṇṇum periyōr peruntakaiyar
īṭil latarkillai pāṭu.

1. When a storeyed building collapses the wood within is 'gain used for the construction of a small house; so do Large-hearted men when they lose their wealth do not Gouge out the strength of will. Strength is pride.
2. When a house is dilapidated the wood is used For building yet another house. Likewise Even bereft of wealth great ones are estimable Only for things of no value there is no glory.
3. Even when a house gets dilapidated, the beams, reapers, etc. of wood therein will be found useful in the construction of a new house. So too even when the noble lose their wealth, they swerve not from the path of virtue. For things of matchless value (worth), there is no ruin.

72. இணரோங்கி வந்தாரை என்னுற்றக் கண்ணும்
உணர்பவர் அஃதே உணர்ப – உணர்வார்க்கு
அணிமலை நாட அளறாடிக் கண்ணும்
மணிமணி யாகி விடும்.

iṇarōṅki vantārai ennurrak kaṇṇum
uṇarpavar aktē uṇarpa – uṇarvārkku
aṇimalai nāṭa aḷarāṭik kaṇṇum
maṇimaṇi yāki viṭum.

1. Great men of pedigree if become poor will be Treated as great by men of greatness. Like Pearl can be identified as pearl by experts even when Hurled in and stained with slush.

2. Lord of the land of ranged hills! For men of discernment
   Even when buried in the mud, the diamond is revealed as
   diamond.
   Likewise, the wisely discerning know them to be noble
   Who, grown like a bunch in a lofty line, are met with
   misfortune.

3. O chief of the highlands where hills in rows abound! For connoisseurs rubies appear as rubies when they get defiled by mire. So also people who have steadfastly lived a noble life, even when they are in great adversity will be marked out as noble by the discerning.

73. *கற்றதொன் றின்றி விடினும் குடிப்பிறந்தார்*
மற்றொன் றறிவாரின் மாண்மிக நல்லார்
பொற்ப உரைப்பான் புகவேண்டா கொற்சேரித்
துன்னூசி விற்பவர் இல்.

kar̲r̲aton̲ r̲in̲r̲i viṭin̲um kuṭippir̲antār
mar̲r̲on̲ r̲ar̲ivārin̲ māṇmika nallār
por̲pa uraippān̲ pukavēṇṭā kor̲cērit
tun̲n̲ūci vir̲pavar il.

1. Lacking pedigree though learned suffer from the set-
   Back that men of pedigree, though uneducated, have.
   There's no need for the learned to teach them virtues
   It's like selling needles in a street of smiths.

2. Though they have nothing learned about them, those born in a
   noble line
   Are far nobly better than those who know some one thing or
   other.
   One need not start lecturing elaborately to them. In a street
   For smiths none sells needles.

3. Even when the noble born lack education, they greatly excel others possessing mere education (without birth) in nobility of character. There is no need for educated people to go to them and discourse attractive terms on nobility of character. None goes into the street of smiths to sell needle.

74. முல்லைக்குத் தேரும் மயிலுக்குப் போர்வையும்
தொல்லை அளித்தாரைக் கேட்டறிதும் சொல்லின்
நெறிமடற் பூந்தாழை நீடுநீர்ச் சேர்ப்ப
அறிமடமும் சான்றோர்க்கு அணி.

mullaikkut tērum mayilukkup pōrvaiyum
tollai aḷittāraik kēṭṭaṟitum collin
neṟimaṭaṟ pūntāḻai nīṭunīrc cērppa
aṟimaṭamum cāṉṟōrkku aṇi.

1. Of him we've heard who left his chariot for jasmine and
   Of him who spread his shawl over the dancing peacock
   Their acts seem absurd. Lord of the land of aloe's fragrance!
   Their sympathetic ignorance is an ornament to them.

2. We have heard about those, who in olden days, made gifts –
   A chariot to the *mullai* creeper and a shawl to the peacock,
   Lord of long sea-shores overgrown with *thazhai* flowers, thick-petalled!
   To speak of it, to the virtuous their folly also is an ornament.

3. O chief of the seacoast region where closely petalled lovely, Thazhai blooms abound! We learn from others' lips of those benefactors of old who gifted a chariot (car) to the (propless) jasmine creeper (to creep over) and a shawl to the peacock (as cover against cold). If we examine we will find that even simple-heartedness (simple mindedness – simplicity) is an adornment (a grace) for the great.

75. பல்லார் அவைநடுவண் பாற்பட்ட சான்றவர்
சொல்லார் ஒருவரையும் உள்ளூன்றப் – பல்லா
நிரைப்புறங் காத்த நெடியோனே யாயினும்
உரைத்தால் உரைபெறுதல் உண்டு.

pallār avainaṭuvaṇ pārpaṭṭa cāṉṟavar
collār oruvaraiyum uḷḷūṉṟap – pallā
niraippuṟaṅ kātta neṭiyōṉē yāyiṉum
uraittāl uraipeṟutal uṇṭu.

1. In an assembly of men, none should offend any with
   Inane abusive words. Even if it is Lord Vishnu the

Protector of cows who uses such words he would be
Profaned. You get back what you utter.

2. In the midst of an assembly where many have gathered, the virtuous
Adhered to righteousness, will not speak of any one, causing inward lesion.
Even if one were Lord Vishnu, grown tall, protecting many herds of cattle
If one utters evil, one has to receive an evil in response.

3. Even if the great God Vasudeva (Vishnu) who gives protection to the many herds of cows were to speak contemptuously of another, he is sure to be paid back in his own coin. So in an assembly of the learned (savants) greatness of virtuous conduct wound not the feelings of others.

76. *எனக்குத் தகவன்றால் என்பதே நோக்கித்*
தனக்குக் கரியாவான் தானாய்த் – தவற்றை
நினைத்துத்தன் கைகுறைத்தான் தென்னவனும் காணார்
எனச்செய்யார் மாணா வினை.

en̲akkut takavan̲r̲āl en̲patē nōkkit
tan̲akkuk kariyāvān̲ tān̲āyt – tavar̲r̲ai
nin̲aittuttan̲ kaikur̲aittān̲ ten̲n̲avan̲um kāṇār
en̲acceyyār māṇā vin̲ai.

1. Pandiyan being witness to his own secret crime cut his
Hand off, regretting his own serious and grievous fault,
Considering his act of knocking at others' doors improper.
Unseen though by others, great men don't do mean things.

2. Pandia king of the south, considering only that he has done
A deed improper to his stature, himself standing witness
To his misdeed, reflecting over the mistake, cut off his own hand.
The virtuous do no unbecoming act, thinking that there is none to witness.

3. The King Pandyan deeming it an unworthy act for him and himself being a witness to his crime, cut off his arms (as a punishment). So the noble commit not heinous crimes simply because others could not detect them.

77. தீப்பால் வினையினைத் தீரவும் அஞ்சாராய்க்
காப்பாரே போன்றுரைத்த பொய்குறளை – ஏய்ப்பார்முன்
சொல்லோ டொருப்படார் சோர்வின்றி மாறுபவே
வில்லோடு காக்கையே போன்று.

tīppāl vinaiyinait tīravum añcārāyk
kāppārē pōnruraitta poykuraḷai – ēyppārmun
collō toruppaṭār cōrvinri mārupavē
villōṭu kākkaiyē pōnru.

1. Wise men desert the company of cheats and men of Vices losing no time and lassitude once understood; Just like the crow that takes to wings the moment it First sights the bow and arrow in a boy's hand.
2. As if they are not at all fearful of the consequences of evil, Those who cheat uttering lies and falsehood pretending to guard us Will not be true to the words they plighted before, but change them Without hesitation, like crows from the catapult.
3. If people who greatly dread not wicked deeds were to indulge in falsehood and tale bearing as if they intended to safeguard the interests of ours, one should unenticed by their sweet words avoid befriending them and unforgetfully keep away from them, like the crow that flees from the bow knowing its deadly nature.

78. மடங்கிப் பசிப்பினும் மாண்புடை யாளர்
தொடங்கிப் பிறருடைமை மேவார் குடம்பை
மடலொடு புட்கலாம் மால்கடற் சேர்ப்ப
கடலொடு காட்டொட்டல் இல்.

maṭaṅkip pacippinum māṇpuṭai yāḷar
toṭaṅkip pirarutaimai mēvār kuṭampai
maṭaloṭu puṭkalām mālkaṭar cērppa
kaṭaloṭu kāṭṭoṭṭal il.

1. Honourable men covet not others' wealth though very Onerous it is to bear the pain caused by hunger; They shun others' possessions as chaff spurned by Ocean, though birds mix by nesting on palm leaves.

2. Lord of seashores where throng sea-birds with pouched beaks!
   Though they are very hungry, their stomachs folding on itself
   The virtuous will not begin to feed on another's substance.
   The dry twig sticks not to the sea brine.

3. O chief of the far-flung sea coast where in the nests in the leaf-stalks of the palmyra tree birds mate! The chaff does not mix with the sea. (It is washed on the shore by the sea). So too, even when painful hunger afflicts them, the exalted never begin to crave for others' possessions.

79. நிரைதொடி தாங்கிய நீடோள்மாற் கேயும்
உரையொழியா வாகும் உயர்ந்தோர்கட் குற்றம்
மரையாகன் றூட்டும் மலைநாட மாயா
நரையான் புறத்திட்ட சூடு.

niraitoṭi tāṅkiya nīṭōḷmāṟ kēyum
uraiyoḻiyā vākum uyarntōrkaṭ kuṟṟam
maraiyākaṉ ṟūṭṭum malaināṭa māyā
naraiyāṉ puṟattiṭṭa cūṭu.

1. Be they soldiers with decorations on shoulders or
   Be he Lord Vishnu, once they earn bad reputation
   They get stuck, like the burnt ear-mark rings on
   The white bulls, where the deer feed the fawns.

2. Lord of the land of hills where the mother deer suckles the fawn!
   Just rebuke never dies, even in the case of Lord Vishnu
   Of broad shoulders borne full of bracelets. Defect in great ones,
   Like the scar on a white cow, never escapes from sight.

3. O chief of the highlands where the wild cow feeds its calf! Even the stigma attaching to the misdeeds of long (broad) shouldered Vishnu wearing many a bracelet in a row is not wiped away. So also the blemish attaching to the exalted like the brand mark on a white bullock does not disappear (but looks prominent).

80. கன்றி முதிர்ந்த கழியப்பன் னாள்செயினும்
ஒன்றும் சிறியார்கண் என்றானும் தோன்றாதாம்
ஒன்றாய் விடினும் உயர்ந்தார்ப் படுங்குற்றம்
குன்றின்மேல் இட்ட விளக்கு.

kanri mutirnta kaliyappan nālceyinum
onrum ciriyārkan enrānum tōnrātām
onrāy vitinum uyarntārp patuṅkurram
kunrinmēl itta vilakku.

1. Wrongs done by angry young for long go unseen,
Strong appears a single wrong the elderly wise do;
While the first is ignored the second shines bright
Like the lamp that is lit on the top of a hill.

2. Though in ill-will, they do measureless evil for many days,
In lowly ones, not a single defect will ever be descried.
The defect attributed to great ones – even if it were a single one –
Like a light on a mountain-peak, is seen by all.

3. Even if the mean were to commit in wrath innumerable misdeeds for long not even one of them is noticed by others at anytime. But even if it be the single fault of a noble one, it appears prominently like a light on a rock.

81. ஈட்டிய ஒண்பொருள் இன்றெனினும் ஒப்புரவு
ஆற்றும் மனைப்பிறந்த சான்றவன் ஆற்றவும்
போற்றப் படாதாகிப் புல்லின்றி மேயினும்
ஏற்றுக்கன்று ஏறாய் விடும்.

īttiya onporul inreninum oppuravu
ārrum manaippiranta cānravan ārravum
pōrrap patātākip pullinri mēyinum
ērrukkanru ērāy vitum.

1. Though lost all that he earned and is in penury
No change is there in his character and sympathy,
If born of a good family. Though a stud's calf is
Left uncared and underfed it becomes a great bull.

2. The virtuous one, born in a good family, will perform
   His worldly obligations, though bereft of wealth, well-earned.
   Without being much cared for, though grazing not on grass,
   Pedigree calf grows into a bull.

3. A male calf born to a bull of good breed, though greatly neglected by people, lacking grass to graze, eats what comes by its way, grows into a comely (shapely) bull. So also one born of a noble family though devoid of earned wealth in abundance is prone to do his duties to others.

82. அடர்ந்து வறியராய் ஆற்றாத போழ்தும்
இடங்கண் டறிவாமென் றெண்ணி இராஅர்
மடங்கொண்ட சாயல் மயிலன்னாய் சான்றோர்
கடங்கொண்டும் செய்வார் கடன்.

aṭarntu vaṟiyarāy āṟṟāta pōḻtum
iṭaṅkaṉ ṭaṟivāmeṉ ṟeṇṇi irāar
maṭaṅkoṇṭa cāyal mayilaṉṉāy cāṉṟōr
kaṭaṅkoṇṭum ceyvār kaṭaṉ.

1. Drowning though in penury the cultured wouldn't
   Frown to borrow and do the essential on time not
   Sorrowing over better times, the sagacious
   Borrow and get things done.

2. Lady of mien, peacock like, of simple innocence! Virtuous ones,
   While steeped in poverty, incapable of doing their obligations,
   Will not remain quiet biding for the right occasion to dawn.
   Even by borrowing they perform their duties.

3. O simple-minded maid of peacock loveliness. Even when the noble-minded find themselves in straitened circumstances unable to help others, they will not keep quiet thinking that they could do their duty to others when they happen to be in affluent circumstances. They will even take a loan and do their duty to others.

83. மொய்கொண் டெழுந்த அமரகத்து மாற்றார்வாய்ப்
பொய்கொண் டறைபோய்த் திரிபவர்க்கு என்கொலோ
மையுண்டு அமர்ந்தகண் மாணிழாய் சான்றவர்
கையுண்டும் கூறுவர் மெய்.

moykoṇ ṭelunta amarakattu māṟṟārvāyp
poykoṇ ṭaṟaipōyt tiripavarkku eṉkolō
maiyuṇṭu amarntakaṇ māṇilāy cāṉṟavar
kaiyuṇṭum kūṟuvar mey.

1. Wise men can't be duped by false promises enemies
   Nicely make on warfront; won't betray the King; for a
   Bagatelle; they won't tell lies in favour of their patrons;
   Sagacious people would speak only the truth.

2. Well-ornamented lady, of eyes anointed in black dye!
   In a battle-field where armies stand up in ranged valour
   Of what use, the lower ranks, bribed with falsehood by the foes?
   Though fed by another's hand, the virtuous speak the truth.

3. O maid with lovely eyes painted with collyrium and wearing jewels of good workmanship! For low people who defect from the (kings) army at the false promises of the enemy in the field of war born of enmity, what good will accrue by words of truth? Even if the noble are benefited by the wealth of others, they will but speak the truth (they will not utter falsehood even on behalf of their benefactors).

84. ஆண்டீண் டெனவொன்றோ வேண்டா அடைந்தாரை
மாண்டிலா ரென்றே மறைப்பக் கிடந்ததோ
பூண்தாங் கிளமுலைப் பொற்றொடி பூண்ட
பறையறையார் போயினார் இல்.

āṇṭīṇ ṭeṉavoṉṟō vēṇṭā aṭaintārai
māṇṭilā reṉṟē maṟaippak kiṭantatō
pūṇtāṅ kiḷamulaip poṟṟoṭi pūṇṭa
paṟaiyaṟaiyār pōyiṉār il.

1. Find not fault with friends saying he did this and that;
   Mind not their lapses, past and present. One who
   Carries the drum would beat it despite its faults. So be
   Wary with wayward friends, right them rather than desert.

2. Think not of those who seek refuge that they have wronged you
   There or here; is shelter denied because they are wretched?
   Lady of youthful breasts, ornamented in gold necklaces!
   None passes without beating the drum he wears.

3. O maid of bejeweled tender breasts and golden bracelets! None will relinquish the drum taken up without beating it. Indict not those who have sought thy protection by saying they committed such and such a fault at such and such a place etc. Is there any justice in relinquishing their friendship by saying they are unworthy? (Rectify them and continue to be friends with them, helping them in the way you can and should.)

85. *பரியப் படுபவர் பண்பிலா ரேனும்*
திரியப் பெறுபவோ சான்றோர் – விரிதிரைப்
பாரெறியும் முந்நீர்த் துறைவ கடனன்றோ
ஊரறிய நட்டார்க்கு உணா.

pariyap paṭupavar paṇpilā reṉum
tiriyap peṟupavō cāṉṟōr – viritiraip
pāreṟiyum munnīrt tuṟaiva kaṭaṉaṉṟō
ūraṟiya naṭṭārkku uṇā.

1. Would the wise change on knowing their friend not
   Good? Lord of the land with a seashore! Is it not
   Proper duty for friendship known to all in town to
   Prop and feed the dependant friend?

2. Though the ones in whom they are interested, lack goodness
   Will the righteous great ever change? Lord of seaside
         harbours
   Where the broad waves dash on the earth! Is it not one's duty
   To offer food to those, who for all the world to know
         befriends you?

3. O chief of the maritime region where far-flung billows dash on the shore! Even if these lovingly taken to one's friendship were to lack nobility of character, would the virtuous cease to help them? Is it not the duty of one to help with food those who befriended him openly (to the knowledge of others)?

86. தெற்றப் பகைவர் இடர்ப்பாடு கண்டக்கால்
மற்றுங்கண் ணோடுவர் மேன்மக்கள் – தெற்ற
நவைக்கப் படுந்தன்மைத் தாயினும் சான்றோர்
அவைப்படின் சாவாது பாம்பு.

terrap pakaivar iṭarppāṭu kaṇṭakkāl
marruṅkaṇ ṇōṭuvar mēṉmakkaḷ – terra
navaikkap paṭuntaṉmait tāyiṉum cāṉrōr
avaippaṭiṉ cāvātu pāmpu.

1. Known enemy though, oft doing wrong, kindness be
Shown him by the sagacious as oft; though a venomous
Snake it is, if it enters an assembly of great men, for pity's
Sake they let it go, and the snake escapes safe.

2. While witnessing the dire distress of their arch enemies,
Great men will show them mercy, yet again. Though it is
Clearly of a venomous nature, on its entering
Into an assembly of the virtuous, even a serpant is spared.

3. Even though the snake be of such a nature as deserves cruel handling it will not lose its life if it glides into the assembly of the virtuous. So also the noble born, when they find that their well established foes (inveterate enemies) are in straits, they will show them compassion, even though they had done them great harm.

87. இறப்ப எமக்கீது இழிவரலென்று எண்ணார்
பிறப்பிற் சிறியாரைச் சென்று – பிறப்பினால்
சாலவும் மிக்கவர் சார்ந்தடைந்து வாழ்பவே
தால அடைக்கலமே போன்று.

iṟappa emakkītu iḻivaraleṉṟu eṇṇār
piṟappiṟ ciṟiyāraic ceṉṟu – piṟappiṉāl
cālavum mikkavar cārntaṭaintu vāḻpavē
tāla aṭaikkalamē pōṉṟu.

1. If it so happens that the well-bred have to put up with and Suffer hardship living under the care of the low-bred, Live they would, though lifeless like the land that is Given in pledge to the lender.
2. They will not deem it a very big disgrace Those, very high by birth, will seek those Lowlier by birth, go, seek and live with them As a piece of pledged land.
3. The greatly high born, without deeming it highly derogatory for them will seek the patronage of even the lowborn and live with them like (one's dearly loved) land mortgaged to another.

88. பெரிய குடிப்பிறந் தாரும் தமக்குச்
சிறியார் இனமாய் ஒழுகுதல் – எறியிலை
வேலொடு நேரொக்கும் கண்ணாய் அஃதன்றோ
பூவொடு நாரியைக்கு மாறு.

periya kuṭippiṟan tārum tamakkuc
ciṟiyār iṉamāy oḻukutal – eṟiyilai
vēloṭu nērokkum kaṇṇāy aḵtaṉṟō
pūvoṭu nāriyaikku māṟu.

1. People born of righteous families when they Keep the company of people of lower class, it Adds glory to the low and mean even as the fibrous Cord used to string flowers gains their fragrance.
2. Lady of eyes very similar to the sparkling spearheads! When even those born in a very great family move With those lowlier than themselves as their equals. Is that not like yoking the thread to the flowers?

3. O maid with leaf-shaped, spear-like lustrous eyes! Even the noble born behaving towards the low-bred as their kith and kin is akin to threading the blooms with string.

89. சிறியவர் எய்திய செல்வத்தின் மாணப்
பெரியவர் நல்குரவு நன்றே – தெரியின்
மதுமயங்கு பூங்கோதை மாணிழாய் மோரின்
முதுநெய்தீ தாகலோ இல்.

ciriyavar eytiya celvattin māṇap
periyavar nalkuravu nanrē – teriyin
matumayaṅku pūṅkōtai māṇilāy mōrin
mutuneytī tākalō il.

1. Compared to the newly gained wealth of the meaner sort
Umpteen times greater is the penury of the noble and great;
More useful than the newly obtained buttermilk is the
Earlier obtained ghee, which doesn't harm the ailing.
2. When considered, the poverty of ones, in wisdom, great
Is far better than the wealth acquired by those,
In wisdom, small. Bejewelled lady, beautiful like a flower
Rich in nectar! Old ghee turns not rancid as butter- milk.
3. O maid wearing honey rich garland and ornaments of great worth! Old ghee, like (old) butter-milk, is not harmful. The adversity of the learned great is greatly more beneficial than the prosperity of the uninstructed mean.

90. மிக்குப் பெருகி மிகுபுனல் பாய்ந்தாலும்
உப்பொழிதல் செல்லா ஒலிகடல்போல் – மிக்க
இனநலம் நன்குடைய ராயினும் என்றும்
மனநலம் ஆகாவாம் கீழ்.

mikkup peruki mikupunal pāyntālum
uppolital cellā olikatalpōl – mikka
inanalam nankutaiya rāyinum enrum
mananalam ākāvām kīl.

1. Though inundated rivers rush fresh water to the noisy
Ocean, the ocean does not lose its salt; so the mean-

Minded though they acquire communal riches can't
Find greatness of compassionate heart.

2. Increasing in volume, even if copious waters flow into it
The saltishness of the sounding sea is not removed.
Likewise, though well-endowed with virtuous friends
The lowly ones are never virtuous in heart.

3. Even if the plenteous waters of rivers flow in ever increasing measure into the sea, the roaring deep is not divested of its saltness. so also even if one were to have the great benefit of closely associating with the virtuous the low-bred (mean) do not ever change for the better in their mental disposition.

91. தக்காரோ டொன்றித் தமரா யொழுகினார்
மிக்காரா லென்று சிறியாரைத் தாம்தேறார்
கொக்கார் வளவய லூர தினலாமோ
அக்காரம் சேர்ந்த மணல்.

takkārō ṭoṉṟit tamarā yoḻukiṉār
mikkārā leṉṟu ciṟiyārait tāmtēṟār
kokkār vaḷavaya lūra tiṉalāmō
akkāram cērnta maṇal.

1. 'Cause the meaner sort mixed close with the upper
class – would any cultured man accept their company?
Lord of crane crowded fields, would any eat the
Sordid sand mixed with sweet jaggery?

2. They have moved closely with the meritorious as their equals
And hence are they of abundant virtues – so shall not
The wise judge of the lowly. Lord of the land of fertile fields
Where throng the cranes! Can one consume sugar-mixed sand?

3. O chief of the riverine plains where fish-eating craves abound in fields fertile! Could sand mixed with sugar be eaten? (No). So too, the exalted do not befriend the mean, deeming them worthy even though they move closely with the virtuous as their kith and kin.

92. தந்தொழில் ஆற்றும் தகைமையார் செய்வன
வெந்தொழில ராய வெகுளிகட்குக் கூடுமோ
மைந்திறை கொண்ட மலைமார்ப ஆகுமோ
நந்துழுத எல்லாம் கணக்கு.

tantolil ārrum takaimaiyār ceyvana
ventolila rāya vekulikatkuk kūtumō
maintirai konta malaimārpa ākumō
nantuluta ellām kanakku.

1. Can angry evil doers successfully imitate the
Canny feat of the experts in their trades? Oh
Brave breasted Lord! Can the trail of the snails
Have the numerical value of mathematics?

2. Deeds of the meritorious, who perform their assigned duties,
Can the angry ones of wicked deeds ever hope to perform?
Lord of chest as strong as the mighty mountain!
Will the trail of a snail ever become, all, letters?

3. O chief with the chest strong like the rock! Could all the linings marked (marks ploughed on the land) by the snail be construed as letters? Could things done by people capable of successfully prosecuting their work be done also by stupid people who are accustomed to mean (low) work?

93. பூத்தாலும் காயா மரமுள மூத்தாலும்
நன்கறியார் தாமும் நனியுளர் – பாத்தி
விதைத்தாலும் நாறாத வித்துள பேதைக்கு
உரைத்தாலும் தோன்றாது உணர்வு.

pūttālum kāyā maramula mūttālum
nankariyār tāmum naniyular – pātti
vitaittālum nārāta vittula pētaikku
uraittālum tōnrātu unarvu.

1. Flowers some trees bear, but not fruits; how-
Soever old, men are, know not the core of books.

Seeds you sow on culturing beds, not all grow;
Heed they not elders' advice – the uncultured.

2. Though flowering there are trees that bear no fruits;
   Though eldering in age, there are many not well-learned;
   Sown in well-laid fields, there are seeds that do not sprout;
   Even when tutored, no understanding is seen in a fool.

3. There are trees that flower but do not bear fruit. So there are people who grow old without becoming wise. Though plots of seed beds be prepared and seeds sown, there are seeds that shoot not. So also, however much the foolish be instructed they understand not things.

94. ஓர்த்த கருத்தும் உணர்வும் உணராத
மூர்க்கர்க்கு யாதும் மொழியற்க – மூர்க்கன்தான்
கொண்டதே கொண்டு விடானாகும் ஆகாதே
உண்டது நீலம் பிறிது.

ōrtta karuttum uṇarvum uṇarāta
mūrkkarkku yātum moḻiyaṟka – mūrkkaṉtāṉ
koṇṭatē koṇṭu viṭāṉākum ākātē
uṇṭatu nīlam piṟitu.

1. Enriched neither by research nor knowing by instinct,
   Shun they the elders' advice; advise not the fools. The
   Arrogant don't change their minds, like cloth soaked
   In black never takes on any other colour.

2. To the wild that have neither the power to understand
   Nor well-considered opinions, do not say anything;
   The wild one will cling to what he has been maintaining
   What has been painted blue will not take to another hue.

3. Avoid speaking to obstinate fools anything about the truths you have learnt with care and about virtuous conduct. A thing that has taken the blue clour admits of no other. So too the foolishly obstinate hold fast to what they have once taken to heart.

95. தெற்ற ஒருவரைத் தீதுரை கண்டக்கால்
இற்றே அவரைத் தெளியற்க – மற்றவர்
யாவரே யாயினும் நன்கொழுகார் கைக்குமே
தேவரே தின்னினும் வேம்பு.

teṟṟa oruvarait tīturai kaṇṭakkāl
iṟṟē avarait teḷiyaṟka – maṟṟavar
yāvarē yāyiṉum naṉkoḻukār kaikkumē
tēvarē tiṉṉiṉum vēmpu.

1. Believe not him who backbites a common friend; get
   Reliev'd of his company for he'll treat you and all good
   Men alike. The neem would taste bitter even if it were
   Eaten by the angelic host of heaven

2. When one is seen to talk ill of another chosen as one's friend
   Conclude that such a one will talk like this of any one;
   Trust him not; whoever it might be, he will behave badly.
   Neem is bitter, even when gods taste it.

3. When you find that one indulges in scurrilous attack against his established friend, know thee that he will mete out similar treatment to you as well and trust him not. Even if the very celestials were to eat it, the neem fruit will taste sour. So also, however exalted be those with whom they get associated, they will not behave properly.

96. காடுறை வாழ்க்கைக் கருவினை மாக்களை
நாடுறைய நல்கினும் நன்கொழுகார் – நாடொறும்
கையுள தாகி விடினும் குறும்பூழ்க்குச்
செய்யுள தாகும் மனம்.

kāṭuṟai vāḻkkaik karuviṉai mākkaḷai
nāṭuṟaiya nalkiṉum naṉkoḻukār – nāṭoṟum
kaiyuḷa tāki viṭiṉum kuṟumpūḻkkuc
ceyyuḷa tākum maṉam.

1. Marauding men 'habiting forests murder men; let 'em
   Abroad to live in cities, they wouldn't behave well. The
   Quail though it's reared with loving hands at home
   Daily, its mind is always set on returning to forest.

2. Beastly men living in the forests, prone to black deeds,
   Though made to live in civilized land will behave badly
   Kadai, though fed daily from one's own hands,
   Its heart will ever be after the woods.

3. Even if it be daily reared on the arm (hand), the heart of the quail will be set only on life in the fields. So also, even if the inhabitants of the woods be assigned places to live in the city (town), they will not behave well.

97. கருந்தொழில ராய கடையாயார் தம்மேல்
பெரும்பழி யேறுவ பேணார் – இரும்புன்னை
புன்புலால் தீர்க்கும் துறைவமற் றஞ்சாதே
தின்ப தழுவதன் கண்.

karuntoḻila rāya kaṭaiyāyār tammēl
perumpaḻi yēṟuva pēṇār – irumpuṉṉai
puṉpulāl tīrkkum tuṟaivamaṟ ṟañcātē
tiṉpa taḻuvataṉ kaṇ.

1. Low-bred men of no character, wont to killing people,
   Know no shame or dishonour for their deeds, Lord of
   Shores where Alexandian flowers drown foul fish smell!
   Goring animal never fears the cry of its prey.

2. Indulging in black, barbarous acts the lowliest care not
   For the dire disgrace falling on them. Lord of harbours
   Where the *punnai* blossoms drive out the stench of flesh!
   Preying animal cares not for the tearful eyes of the victim.

3. O chief of the seaboard where the large *punnai* trees in bloom wipe out the fish smell of the sea! The animal that preys on another life does not dread the grief of its victim. So too the wicked who commit deadly crimes care not for the great sins of their evil deeds.

98. *மிக்க பழிபெரிதும் செய்தக்கால் மீட்டதற்குத்*
தக்க தறியார் தலைசிறத்தல் – எக்கர்
அடும்பலரும் சேர்ப்ப அகலுள்நீ ராலே
துடும்பல் எறிந்து விடல்.

mikka paliperitum ceytakkāl mīṭṭatarkut
takka tariyār talaicirattal – ekkar
aṭumpalarum cērppa akaluḷnī rālē
tuṭumpal erintu viṭal.

1. Having committed infamy, but never bothering about
   Saving himself from blame, or absolving it, but goes on
   Adding to it, such a fool is like an already dirty fellow
   Wading and wallowing in slush, dirtying himself more.

2. Having done an act of dreadfully great disgrace, those who do not
   Know the proper means to redeem themselves, but to excel in pride,
   Lord of the shores where on the dunes the *adumbu* blooms!
   Is like immersing in sewage waters and spilling them over.

3. O chief of the maritime region where on the dunes *adamboo* creepers bloom! If people who commit heinous crimes without knowing how to expiate their sins, were again to indulge greatly in such crimes, such an act will be akin to one splashing the waters of the city gutter and plunging in it.

99. *மாணாப் பகைவரை மாறொறுக் கல்லாதார்*
பேணா துரைக்கும் உரைகேட் டுவந்ததுபோல்
ஊணார்ந் துதவுவதொன்று இல்லெனினும் கள்ளினைக்
காணாக் களிக்கும் களி.

māṇāp pakaivarai māroruk kallātār
pēṇā turaikkum uraikēṭ ṭuvantatupōl
ūṇārn tutavuvatonru illeninum kaḷḷinaik
kāṇāk kaḷikkum kaḷi.

1. To fight and conquer a worthless enemy they can't; but
   Delight they to hear others slander him. No good issues

Forth. It's like a drunkard's getting tipsy, without drinking
Frothing toddy, but simply at the sight of it.

2. Like unto sauntering back listening to the insulting speeches
Incapable of opposing and punishing their paltry foes,
There's not even a single use in it, when taken as food.
But, yet, on seeing toddy, the drunkard is ecstatic.

3. If those unable to oppose and punish their wicked enemies were to be pleased when such enemies are lightly (greatly) maligned against by others, such behaviour will be akin to a drunkard filling with joy at the very sight of toddy, though it may not serve him as a drink and do him any good.

100. *உழந்ததூஉம் பேணாது ஒறுத்தமை கண்டும்*
விழைந்தார்போல் தீயவை பின்னரும் செய்தல்
தழங்கண் முழவிரங்கும் தண்கடற் சேர்ப்ப
முழங்குறைப்பச் சாண்ணீளு மாறு.

uḻantatūum pēṇātu oṟuttamai kaṇṭum
viḻaintārpōl tīyavai piṉṉarum ceytal
taḻaṅkaṇ muḻaviraṅkum taṇkaṭaṟ cērppa
muḻaṅkuṟaippac cāṇṇīḷu māṟu.

1. Devilish, though once a friend, when punished for an
Evil act does not desist but wrongs the more; waves
Splutter endlessly like the bull's eye of the mruthangam.
Cut by a span and it grows by a cubit.

2. Even after seeing one punished, unmindful of hardships undergone
To do evil to one, even afterwards, as if wishing one's welfare,
Lord of cool sea-side bowers resounding the well-tuned drums!
Is like shortening a span while extending an ell.

3. O chief of the cool coastal region, where the sea roars like the drum beaten! Though one be aware that unmindful of the friendship contracted with him of old with much labour, his friend had meted out punishment to him, if he were to indulge

again in the self same evil deeds as if his friend very much desired his friendship, it is akin to a thing which when cut down by a span grows into two!

101. அல்லவை செய்ப அலப்பின் அலவாக்கால்
செல்வது அறிகலர் ஆகிச் சிதைத்தெழுப
கல்லாக் கயவர் இயல்போல் நரியிற்கூண்
நல்யாண்டும் தீயாண்டும் இல்.

allavai ceypa alappiṉ alavākkāl
celvatu aṟikalar ākic citaittelupa
kallāk kayavar iyalpōl nariyiṟkūṇ
nalyāṇṭum tīyāṇṭum il.

1. Low and unlettered people, becoming poor, they
   Go to any length to earn their living; becoming rich,
   Care not for scruples and conduct themselves bad.
   Scary fox knows neither good nor bad times.
2. Forbidden things they will do if stricken with poverty
   If not poor, not knowing whither they go, they'll rise up to destroy
   Like unto the nature of the unlearned wicked, the food for the fox
   Has neither a time of plenitude, not a time of impoverishment.
3. The vulgar when indigent live by committing sinful deeds; when prosperous, without knowing the path of virtue, live killing dharma. This is the nature of the uninstructed, base people. It is similar to a jackal having no good or evil day for its prowl for prey.

102. கூரறிவி னார்வாய்க் குணமுடைச்சொல் கொள்ளாது
காரறிவு கந்தாக் கடியன செய்வாரைப்
பேரறியார் ஆயின பேதைகள் யாருளரோ
ஊரறியா மூரியோ இல்.

kūraṟivi ṉārvāyk kuṇamuṭaiccol koḷḷātu
kāraṟivu kantāk kaṭiyaṉa ceyvāraip
pēraṟiyār āyiṉa pētaikaḷ yāruḷarō
ūraṟiyā mūriyō il.

1. Is there any so dull-witted as not to know the stupid
   Species who won't be advised nor behave themselves
   Right? Everyone knows such, even as they know by
   Sight the stud that's let loose in the town.

2. Are there fools who do not know the names of those who do harsh deeds,
   Without listening to the good words from the mouths
   Of those of incisive insight, possessed simply by dark ignorance?
   There is no stray bull that the village knows not.

3. There is no stud-bull unknown to people in a village. So also, who is there ignorant of the names of those who, without heeding the words of wisdom of savants, and with ignorance as their prop, live committing evil deeds?

103. *நிரந்து வழிவந்த நீசருள் எல்லாம்*
பரந்தொருவர் நாடுங்கால் பண்புடையார் தோன்றார்
மரம்பயில் சோலை மலைநாட என்றும்
குரங்கினுள் நன்முகத்த இல்.

nirantu vaḻivanta nīcaruḷ ellām
parantoruvar nāṭuṅkāl paṇpuṭaiyār tōṉṟār
marampayil cōlai malaināṭa eṉṟum
kuraṅkiṉuḷ naṉmukatta il.

1. None can pick up from the long line of the low-bred
   One who is good in every respect. Lord of the land of
   Dense woods! Among the group of monkeys
   None's there with a handsomer face.

2. Lord of the hills of thickly wooded groves! Among all the wicked ones
   Descending thick down a long line, even if one searches with efforts
   Wide, righteous ones shall never be found.
   Among monkeys, there is none with a handsome face.

3. O chief of the hill-country where densely grown groves abound! There are not among monkeys any with attractive faces. So too, if one were to examine closely, he will not find a single virtous soul among a long, unbroken line of wicked people.

104. ஊழாயி னாரைக் களைந்திட் டுதவாத
கீழாயி னாரைப் பெருக்குதல் – யாழ்போலும்
தீஞ்சொல் மழலையாய் தேனார் பலாக்குறைத்துக்
காஞ்சிரை நட்டு விடல்.

ūlāyi nāraik kalaintiṭ ṭutavāta
kīlāyi nāraip perukkutal – yālpōlum
tīñcol malalaiyāy tēnār palākkuraittuk
kāñcirai naṭṭu viṭal.

1. Removing the company of those helpful and high, and
Improving the friendship of the mean and low
Equal the act of uprooting honey jack tree and as a
Sequel planting the poisonous *etti* in its stead.

2. Lady of sweet lisping speech, like upto the notes of a lute!
Driving out those who are legitimately one's source of strength
And increasing the company of useless lowly ones
Is to fell honey-sweet jack trees to plant nux vomica.

3. O maid of lisping words sweet like the tune of the yazh. To relinquish friendship with those who have been of help to one from of old and take to one's company (fold) a good many of worthless, wicked people will be like cutting down the honey-rich jack-fruit tree and planting in its place the Etti tree [a poisonous tree, every part of which is bitter – Strychnos nux vomica].

105. பெரியார்க்குச் செய்யும் சிறப்பினைப் பேணிச்
சிறியார்க்குச் செய்து விடுதல் – பொறிவண்டு
பூமேல் இசைமுரலும் ஊர அதுவன்றோ
நாய்மேல் தவிசிடு மாறு.

periyārkkuc ceyyum ciṟappiṉaip pēṇic
ciṟiyārkkuc ceytu viṭutal – poṟivaṇṭu
pūmēl icaimuralum ūra atuvaṉṟō
nāymēl taviciṭu māṟu.

1. Honour due to the elders and wise if bestowed
   On the young and immature; Lord of the land where
   Ladybirds hum above flowers! It is like putting the
   Padded mattress of the elephant on a dog's back.

2. Lord of the land where on flowers the spotted bees
   Pipe melodies! To do unto the lowly ones with great care
   This respect that should be done unto the great –
   Is that not truly donning a cur with a gorgeous seat?

3. O chief of the riverine plains where the striped (dotted, speckled) beetles sitting on flowers hum a tune! If one were to heap with love, honours on the vulgar, honours properly due to the exalted, such an act is similar to putting the howdah of an elephant (saddle of a horse) on the back of a dog.

106. பேதுறவு தீரப் பெருக்கத் தலையளித்து
ஆசறு செய்யாராய் ஆற்றப் பெருகினும்
மாசற மாண்ட மனமுடையர் ஆகாத
கூதறைகள் ஆகார் குடி.

pēturavu tīrap perukkat talaiyaḷittu
ācaṟu ceyyārāy āṟṟap perukiṉum
mācaṟa māṇṭa maṉamuṭaiyar ākāta
kūtaṟaikaḷ ākār kuṭi.

1. Protecting not the poor against poverty nor
   Providing relief, and not possessing a
   Piteous heart – though the lowly have the riches –
   Citizens honourable they can never make.

2. Though they extend great patronage wiping out suffering
   Though doing nothing infamous, they do wax in wealth,
   At heart they do not become blemishlessly magnanimous.
   Hay-trash never becomes high lineage.

3. Even if one were to live in great affluence without showing deep love to others and without doing blameless acts, such mean people lacking a flawless virtuous heart, cannot be deemed as noble-born.

107. *நெறியால் உணராது நீர்மையும் இன்றிச்*
சிறியார் எளியரால் என்று – பெரியாரைத்
தங்கள்நேர் வைத்துத் தகவல்ல கூறுதல்
திங்களை நாய்குரைத் தற்று.

neriyāl uṇarātu nīrmaiyum inric
ciriyār eḷiyarāl enru – periyārait
taṅkaḷnēr vaittut takavalla kūrutal
tiṅkaḷai nāykurait tarru.

1. Not knowing anything nor the greatness of the learned
Treating them as equals and unworthy, mean men
Picking and hurling abusive words are so much
Like the dog that barks at the moon.

2. Neither realizing through their righteous conduct, nor endowed
With righteous judgment, the lowly ones speak improperly
Of the great as their equals, since they deem them to be simple,
Like unto the dog that barks at the moon.

3. If the vulgar without properly understanding the work of the exalted, and without being competent to judge them, considering them as low people and on a par with them, were to speak unworthily of them, such behavior will be similar to the barking of the dog at the moon.

108. *மறுமையொன் றுண்டோ மனப்பட்ட எல்லாம்*
பெறுமாறு செய்ம்மினென் பாரே – நறுநெய்யுள்
கட்டி யடையைக் களைவித்துக் கண்சொரீஇ
இட்டிகை தீற்று பவர்.

marumaiyon runṭō manappaṭṭa ellām
perumāru ceymminen pārē – naruneyyuḷ

katti yataiyaik kalaivittuk kancorīi
ittikai tīrru pavar.

1. "Is there a rebirth? Enjoy life as you like!"
   Those words of those thoughtless few are like
   Making cakes of ghee soaked in jaggery, yet let them
   Take brick cakes instead, with eyes blindfolded.

2. Those who argue if there is such a thing as next birth,
   And ask us to do anything to acquire all that strikes our hearts
   Are like those who remove the sweet cake soaked in fragrant ghee,
   And make us close our eyes and eat powdered bricks.

3. Those who teach others that there is nothing like a perfect birth (or salvation) and that one should find ways and means to enjoy all that the mind craves for in this world are akin to people who preventing persons from eating ghee-fried jelly-mixed cake and blindfolding their eyes, make them eat bricks!

109. கண்ணில் கயவர் கருத்துணர்ந்து கைமிக
நண்ணி யவர்க்கு நலனுடைய செய்பவேல்
எண்ணி இடர்வரும் என்னார் புலிமுகத்து
உண்ணி பறித்து விடல்.

kannil kayavar karuttunarntu kaimika
nanni yavarkku nalanutaiya ceypavēl
enni itarvarum ennār pulimukattu
unni parittu vital.

1. Knowing the wants of the merciless and mean, yet
   Going forward to fulfil them and doing further good is like
   Knowing full well the harm that's imminent in
   Removing the ticks from the tiger's face.

2. Knowing well the heartless nature of the lowly wicked
   If one does what is beneficial to them with alacrity and care,
   It is like, unmindful of harm that will ensue
   To pick the mite from a tiger's face.

3. Agreeably to the wishes of merciless wicked people, if one were to do good to them greatly such an act will be akin to one picking ticks (out of mercy) from the face of a tiger.

110. திருந்தாய்நீ ஆர்வத்தைத் தீமை உடையார்
வருந்தினார் என்றே வயப்படுவ துண்டோ
அரிந்தரிகால் பெய்தமையக் கூட்டியக் கண்ணும்
பொருந்தாமண் ஆகா சுவர்.

tiruntāynī ārvattait tīmai uṭaiyār
varuntiṉār eṉṟē vayappaṭuva tuṇṭō
arintarikāl peytamaiyak kūṭṭiyak kaṇṇum
poruntāmaṉ ākā cuvar.

1. Hope not to win over; better change your mind!
Cope not with the mean, regretting their act. Will they?
Bond not, though blended with splinters, and pasted,
Sand incompatible does not make a wall.

2. You be cured of this great concern. Can men of evil ever
In fealty be bound since others have suffered for them?
Even when wood is split and driven appropriate to its support
Ill-suited soil never makes a wall.

3. Even when the paddy crop is cut and the straw (stubble) is suitably mixed with clay, if the latter does not properly mix, it will not make a good wall later. So also, would men of evil deeds greatly accord with us on the ground that we showed them compassion? No! So, O heart, give up thy attachment to them.

111. குலத்துச் சிறியார் கலாந்தணிப்பான் புக்கு
விலக்குவார் மேலும் எழுதல் – நிலத்து
நிலையழுங்க வேண்டிப் புடைத்தக்கால் வெண்மாத்
தலைகீழாக் காதி விடல்.

kulattuc ciṟiyār kalāntaṉippāṉ pukku
vilakkuvār mēlum eḻutal – nilattu

nilaiyaḻuṅka vēṇṭip puṭaittakkāl veṇmāt
talaikīḻāk kāti viṭal.

1. Low-born and bred when engaged with an enemy in a
   Row, they turn their anger upon the pacifier and spurn.
   Force to start the arrogant and stubborn white
   Horse it pushes the rider upside down. So are they!

2. Men of low birth rise up further in rage against those
   Who try to intervene in order to settle a dispute.
   Fretting firm on its feet, to make it run, when whipped.
   The white steed hurls the rider upside down.

3. The low-born getting angry with people who intervene in a fray and try to put an end to their enmity with others is akin to a white horse when whipped to run throwing overboard the (unskilled) rider on its back.

112. சொல்லெதிர்ந்து தம்மை வழிபட்டு ஒழுகலராய்க்
கல்லெறிந்தாற் போலக் கலாந்தலைக் கொள்வாரை
இல்லிருந் தாற்ற முனிவித்தல் உள்ளிருந்து
அச்சாணி தாங்கழிக்கு மாறு.

colletirntu tammai vaḻipaṭṭu oḻukalarāyk
kalleṟintāṟ pōlak kalāntalaik koḷvārai
illirun tāṟṟa muṉivittal uḷḷiruntu
accāṇi tāṅkaḻikku māṟu.

1. Men who won't be advised nor abide by guidance,
   When intervened to hush up a quarrel, hurl words and
   Bully. Try to appease at home, you provoke them. It's like
   Pulling the linchpin, while seated on the carriage.

2. Those who bandy words, behaving wth no respect for us,
   And quarrel among themselves as if throwing stones –
   To stay in their home, making them still more enraged
   Is like sitting in a chariot to remove the stay-pin ourselves.

3. Staying in their house and greatly irritating people who without heeding to one's words and devoutly following, indulge in

violent attack like stone-hit is akin to removing the axle sitting in the car.

113. நாணார் பரியார் நயனில செய்தொழுகும்
பேணா அறிவிலா மாக்களைப் பேணி
ஒழுக்கி அவரோ டுடனுறை செய்தல்
புழுப்பெய்து புண்பொதியு மாறு.

nāṇār pariyār nayanila ceytolukum
pēṇā arivilā mākkalaip pēṇi
olukki avarō ṭuṭanurai ceytal
puluppeytu puṇpotiyu māru.

1. Shameless, loveless, senseless and doing always de-
   Faming evil deeds – to care for and reside with such
   Sounds like putting cancerous worms inside the
   Wound and closing it.
2. To favour beast-like men of no wisdom that no one favours, Who live, neither ashamed, nor kind, doing unrighteous things, Is like laying worms to cover a gangrene.
3. To treat with affection and live with stupid (uninstructed) people who are not ashamed of things that one should be ashamed of, who commit evil deeds and who are detested by all is akin to covering up one's wound with worms.

114. பொல்லாத சொல்லி மறைத்தொழுகும் பேதைதன்
சொல்லாலே தன்னைத் துயர்ப்படுக்கும் – நல்லாய்
மணலுள் முழுகி மறைந்து கிடக்கும்
நுணலும்தன் வாயால் கெடும்.

pollāta colli maraittolukum pētaitan
collālē tannait tuyarppaṭukkum – nallāy
maṇalul muluki maraintu kiṭakkum
nuṇalumtan vāyāl keṭum.

1. Speaking and practicing evil things in private the bad
   Seek their ruin and earn pain. Young lady! Though
   Hidden deep in sand the frog by its idiotic croak
   Bids ruin land on its own.

2. The fool that lives hiding his folly uttering evil
   Through his own utterance is brought to suffering,
   Godly damsel buried under the sand, hidden beneath,
   Even the frog loses itself through its loquacious mouth.

3. O good maid! The frog that lives hidden in sand brings ruin on itself by its own croak. So also the fool who speaks ill of others though living in obscurity brings ruin on himself by his own (evil) words.

4. Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse; thus, O Damsel, a frog-fish though hidden in the sand, betrays itself to destruction by its voice.

115. *தாக்குற்ற போழ்தில் தமரேபோல் நன்குரைத்துப்*
போக்குற்ற போழ்தில் புறனழீஇ மேன்மைக்கண்
நோக்கற் றவரைப் பழித்தலென் என்னானும்
மூக்கற்ற தற்கில் பழி.

tākkuṟṟa pōḻtil tamarēpōl naṉkuraittup
pōkkuṟṟa pōḻtil puṟaṉaḻīi mēṉmaikkaṇ
nōkkaṟ ṟavaraip paḻittaleṉ eṉṉāṉum
mūkkaṟṟa taṟkil paḻi.

1. While meeting straight they praise us like relations and
   Smile; the moment you go, caring not for repute they
   Choose to backbite. What's the use of blaming them?
   Nose once cut off, what use is it to curse?

2. When meeting one to speak well of one as if one were of their own tribe,
   And when one had gone, to speak ill of one behind one's back,
   Of what use to rebuke one unconcerned with a high becoming conduct?
   Whatever happens, for the noseless, no further disgrace.

3. There is nothing to be ashamed of for one whose nose has already been cut. So also, what good will accrue if we deride those who care not for honour and who fawn and praise like kith and kin when face to face and backbite when one turns away?

116. கோவாத சொல்லும் குணனிலா மாக்களை
நாவா லடக்கல் அரிதாகும் – நாவாய்
களிகள்போல் தூங்கும் கடற்சேர்ப்ப வாங்கி
வளிதோட் கிடுவாரோ இல்.

kōvāta collum kuṇaṉilā mākkaḷai
nāvā laṭakkal aritākum – nāvāy
kaḷikaḷpōl tūṅkum kaṭaṟcērppa vāṅki
vaḷitōṭ kiṭuvārō il.

1. Hard it is to tie the tongue of vicious brutish men;
Lord of the shores where boats swagger like drunkards!
Is there one who could gather the wind to make a cloth
And wear it on his shoulders?

2. Lord of the seas where ships gambol like drunken louts!
Those character-less beasts that utter improper words
It is very hard to control their tongues. There is none
Who purchases air to inflate his shoulders!

3. O chief of the maritime region where ships sway in the sea like intoxicated drunkards! Are there people who could secure the wind and put it on their shoulders? (No!) So too, it is not possible to hold the tongue of beastly wicked people who indulge in incoherent words.

4. Worthless people, who have addicted themselves to evil-speaking are incapable of restraining their tongues; O King of the Sea where ships roll like those intoxicated by palmwine! there is none who can carry the wind on his shoulder.

117. தெரியாதார் சொல்லும் திறனின்மை தீதாப்
பரியார் பயனின்மை செய்து – பெரியார்சொல்
கொள்ளாது தாம்தம்மைக் காவா தவர்பிறரைக்
கள்ளராச் செய்குறு வார்.

teriyātār collum tiṟaṉiṉmai tītāp
pariyār payaṉiṉmai ceytu – periyārcol
koḷḷātu tāmtammaik kāvā tavarpiṟaraik
kaḷḷarāc ceykuṟu vār.

1. Taking the malicious words of th' injudicious, for -
saking the advice of the sagacious; and incapable of
Protecting themselves against infamy – such people
Proclaim 'who correct them, themselves are corrupt!'

2. Those who consider not as evil the meritless deeds
commended
By the ignorant, who without espousing the counsels of the great
Perform the useless, unable themselves to guard themselves –
They will surely make others culprits.

3. Those who without setting aside as productive of evil, things of no worth advocated by the foolish and who launched on such useless things without paying heed to what the wise say and who do not safeguard themselves from evil will charge those with guilt who point at the error of their ways.

118. செய்த கொடுமை யுடையான் அதன்பயம்
எய்த உரையான் இடரினால் – எய்தி
மரிசாதி யாயிருந்த மன்றஞ்சு வார்க்குப்
பரிகாரம் யாதொன்றும் இல்.

ceyta koṭumai yuṭaiyāṉ ataṉpayam
eyta uraiyāṉ iṭariṉāl – eyti
maricāti yāyirunta maṉṟañcu vārkkup
parikāram yātoṉṟum il.

1. Fearing the harsh punishment from the public he
Nearly refuses to admit the wrongs done in private;
But in the court of justice before the elders readily
Admits them. There's no way to alter their ways.

2. One that has done a horrid deed, for fear of punishment
It entails will not seek to speak openly about it. For those
That seek to speak out, in fear of the council of the great many wise
No need for penitential atonement whatsoever.

3. There is nothing that could be of any avail against persons who dreading only the council of judges gathered confess their

guilt. So one who has committed a crime will not confess his guilt to others out of fear (for they may do him harm at such confession).

119. முதுமக்கள் அன்றி முனிதக்கா ராய
பொதுமக்கள் பொல்லா ஒழுக்கம் – அதுமன்னும்
குன்றத்து வீழும் கொடியருவி நன்னாட
மன்றத்து மையல்சேர்ந் தற்று.

mutumakkal anri munitakkā rāya
potumakkal pollā olukkam – atumannum
kunrattu vīlum kotiyaruvi nannāta
manrattu maiyalcērn tarru.

1. Lacking the good qualities of the elders, and possessing
Lax, detestable conduct of the vulgar, people abhor them
As the elders fear a mad man in an assembly. Lord of
Cascading mountainous region!

2. Lord of goodly lands where from hilltops flow down
Creeper-like streams! The obnoxious conduct of the common mob
With no wise elders to guide, hatefully repugnant,
Is like a lunatic in the central square.

3. O chief of the fertile (goodly) hill-country wherefrom the firm hills cascades falling look like flags flapping! The vulgar one, committing evil deeds, detested not only by the learned but also by the commonalty looks like one in the midst of people in a public place (square) becoming mad.

120. தருக்கி ஒழுகித் தகவல்ல செய்தும்
பெருக்க மதித்தபின் பேணாத செய்தும்
கரப்புடை உள்ளங் கனற்று பவரே
செருப்பிடைப் பட்ட பரல்.

tarukki olukit takavalla ceytum
perukka matittapin pēnāta ceytum
karapputai ullan kanarru pavarē
ceruppitaip patta paral.

1. Egotistically doing evil things, and – even when the elders
   Show respect – deliberately doing things detested,
   Cunning and vengeful men suffer. They are like the
   Pinhead pebbles caught between feet and slippers.

2. Living in self-conceit, doing things that are unrighteous
   Doing what are repugnant even after great respect being shown
   Those who entertain a false cencealing heart –
   They are like tiny stones inside one's shoes.

3. Those who with haughtiness commit evil deeds (when others do not respect them), and who when others greatly honour them, do things detested by them and who thus with secret intentions grieve others are akin to a (broken) pebble in the shoe (one wears).

121. உறுமக்க ளாக ஒருவரை நாட்டிப்
பெறுமாற்றம் இன்றிப் பெயர்த்தே யொழிதல்
சிறுமைக் கமைந்ததோர் செய்கை அதுவே
குறுமக்கள் காவு நடல்.

ur̲umakka ḷāka oruvarai nāṭṭip
per̲umār̲r̲am in̲r̲ip peyarttē yol̲ital
cir̲umaik kamaintatōr ceykai atuvē
kur̲umakkaḷ kāvu naṭal.

1. Appointing one as the right person, and when no
   Complaint is heard against him, dismissing him,
   Exemplifies the crooked mind of the low-bred; an
   Example is children's raising a play garden.

2. After employing one as a suitable person to do a job
   To get rid of one with no great change in one
   Is an action typical of small-mindedness,
   Verily like little children planting a grove.

3. To put one on a job as fit and then remove him before establishing the fact that he has committed any fault is the act of the mean. Such act resembles children rearing a grove.

122. உரைசான்ற சான்றோர் ஒடுங்கி உறைய
நிரையுளர் அல்லார் நிமிர்ந்து பெருகல்
வரைதாழ் இலங்கருவி வெற்ப அதுவே
சுரையாழ அம்மி மிதப்பு.

uraicāṉṟa cāṉṟōr oṭuṅki uṟaiya
niraiyuḷar allār nimirntu perukal
varaitāḻ ilaṅkaruvi veṟpa atuvē
curaiyāḻa ammi mitappu.

1. While famed highbrows dwindled live, the
Vile and shameless thrive flaunting their heads in air.
Lord of cascading mountainous region! It's like saying:
Gourd's rind sinks but grinding stone floats.
2. Lord of hills where sparkling streams flow down the rocks!
While the honest great of well-spoken fame live shrunk
In poverty, men of no virtues swell in uppish pride. How strange!
Pumpkin rind sinks while the pulverising stone floats.
3. O chief of the hill-country where shinning cataracts flow down from rocks! The greatly exalted come of a noble line living in utter poverty, and the vulgar not of a noble lineage rearing their heads with pride in great affluence is akin to the (hollow) (water) gourd sucking in and the grinding stone floating on the water.

123. தேர்ந்துகண் ணோடாது தீவினையும் அஞ்சலராய்ச்
சேர்ந்தாரை யெல்லாம் சிறிதுரைத்துத் – தீர்ந்த
விரகர்கட் கெல்லாம் வெறுப்பனவே செய்யும்
நரகர்கட் கில்லையோ நஞ்சு.

tērntukaṇ ṇōṭātu tīviṉaiyum añcalarāyc
cērntārai yellām ciṟituraittut – tīrnta
virakarkaṭ kellām veṟuppaṉavē ceyyum
narakarkaṭ killaiyō nañcu.

1. Merciless, vilely fearless, doing all sorts of evils,
Cursing those who near them as friends and kin

Persecuting the learned, the wicked thrive! To
Terminate such bad men, is there no poison?

2. Without any discriminating kindness, with no fear for evil acts,
Speaking low of all that befriend them, doing
What is repugnant to resolute friends and relatives,
Is there no poison for these hell-bound men?

3. Is there no poison (in the world) to put an end to the life of hellish people who show not compassion to others with insight, who dreading not, commit evil deeds and who indulge in acts always detested by all their near kith and kin?

124. ஒட்டிய காதல் உமையாள் ஒருபாலாக்
கட்டங்கம் வெல்கொடி கொண்டானும் கொண்டானே
விட்டாங் ககலா முழுமெய்யும் கொள்பவே
நட்டாரை ஒட்டி யுழி.

oṭṭiya kātal umaiyāḷ orupālāk
kaṭṭaṅkam velkoṭi koṇṭāṉum koṇṭāṉē
viṭṭāṅ kakalā muḻumeyyum koḷpavē
naṭṭārai oṭṭi yuḻi.

1. Bearing the banner with club as insignia Lord Shiva
Spared only half his body to his spouse Uma. Good
Friends give their body entire and subsume them
Ending their separate identities.

2. Lord Siva of sceptred staff and conquering flag,
As a half of his body, has received Umayal
Of intimately attached endearment. They shall possess our body entire,
And never leave our side, when to true friends we are close.

3. Even god Siva holding in his hand the staff and the victorious flag has taken the greatly loving Uma as part of himself. So also when friends get to the noble, the latter become inseparably one with them, through and through.

125. புரையின்றி நட்டார்க்கு நட்டார் உரைத்த
உரையும் பொருள்முடிவும் ஒன்றால் – உரைபிறிது
கொண்டெடுத்துக் கூறல் கொடுங்கழித் தண்சேர்ப்ப
ஒன்றேற்றி வெண்படைக்கோள் ஒன்று.

puraiyinri naṭṭārkku naṭṭār uraitta
uraiyum porulmuṭivum onrāl – uraipiritu
konṭeṭuttuk kūral koṭuṅkalit tancērppa
onrērri venpaṭaikkōl onru.

1. Friend's words to blemishless friends truly
Blend the thought content and utterance. To
Lack agreement between intent and expression is like
Taking parts of other's verses and making them their own.

2. Lord of winding and cool backwaters! Both what is said by friends
And what it means are one for those of unfaltering comradeship –
To speak choosing an import other than what the utterance means
Is reading a poem and creating another out of it.

3. O chief of the maritime region with winding lagoons! For people of flawless friendship words of friends and the meaning intended are not at variance. To have one idea at heart and speak differently in deceit is like plagiarizing another's verses.

126. விலங்கேயும் தம்மோ டுடனுறைதல் மேவும்
கலந்தாரைக் கைவிடுதல் ஒல்லா – இலங்கருவி
தாஅய் இழியும் மலைநாட இன்னாதே
பேஎயோ டானும் பிரிவு.

vilaṅkēyum tammō ṭuṭanuraital mēvum
kalantāraik kaiviṭutal ollā – ilaṅkaruvi
tāay iliyum malaināṭa innātē
pēeyō ṭānum pirivu.

1. Brutes detest separation from their companions; deep
Rooted friends cannot bear separation from friends.

Reigning King of cascading mountainous country!
Painful is separation though from ghosts long residing.

2. Lord of hilly terrains where sparkling streams flow
Copious down! Even animals will not consent to forsake
Those that choose to live with them. Painful it is –
The separation even from a friendly fiend.

3. O chief of the hill-country where shining cataracts leap and flow! Even if it be an animal, it will not relinquish those who have lived with it with oneness of heart. So even if it be the very devil (ghost) that has befriended one, to dissociate oneself from it gives pain.

127. *இனியாரை உற்ற இடர்தீர் உபாயம்
முனியார் செயினும் மொழியால் முடியா
துனியால் திரையுலாம் தூங்குநீர்ச் சேர்ப்ப
பனியால் குளநிறைதல் இல்.*

*iniyārai uṟṟa iṭartīr upāyam
muṉiyār ceyiṉum moḻiyāl muṭiyā
tuṉiyāl tiraiyulām tūṅkunīrc cērppa
paṉiyāl kuḷaniṟaital il.*

1. When friends suffer and are in dire need
Endless kind words cannot relieve, unless help
Due is done in cash or kind. Lord of boisterous shore!
Dewdrops can never make a tank.

2. Lord of sea-shores of angry wave-tossed ocean brine!
The way to relieve the afflictions attending on one's friends
Though it be done with no grudging, can't be done by mere words
The tank is never filled with dew.

3. O chief of the seacoast region where violent billows dash on the shore! The pond does not fill up by mere dew fall. (It will fill up only by rainwater). So too one's friend's difficulties are not wiped out by one's attempts, even without aversion, to

remove them by mere words. (They will be removed only by active help.)

128. தாம்நட் டொழுகுதற்குத் தக்கார் எனல்வேண்டா
யார்நட்பே யாயினும் நட்புக் கொளல்வேண்டும்
கானட்டு நாறுங் கதுப்பினாய் தீற்றாதோ
நாய்நட்டால் நல்ல முயல்.

tāmnaṭ ṭolukutarkut takkār enalvēṇṭā
yārnaṭpē yāyinum naṭpuk koḷalvēṇṭum
kānaṭṭu nāruṅ katuppināy tīrrātō
nāynaṭṭāl nalla muyal.

1. Seek not for qualifications to make good friends;
   Meek or poor though he be, make friends. You
   Sweet, fragrant and flowing haired lady! Is it not
   Meet to eat a rabbit the retriever brought?
2. Lady of tresses of hair of fragrance excelling that of flowers!
   Do not say that these are deserving enough to be befriended
   Friendship of whomsoever must be accepted as friendship –
   Does not befriending a hunting dog bring in a fat hare?
3. O maid of locks with sweet mutual fragrance that preponderates over other sweet scents. If the dog be befriended would it not provide one with the delicious flesh of rabbits for food. (It will do so.) So there is no need to examine whether one is worthy or not for friendship. Whatever be the nature of the friendship it should be taken.

129. தீர்ந்தேம் எனக்கருதித் தேற்றா தொழுகித்தாம்
ஊர்ந்த பரிவும் இலராகிச் – சேர்ந்தார்
பழமைகந் தாகப் பரியார் புதுமை
முழநட்பிற் சாணுட்கு நன்று.

tīrntēm enakkarutit tērrā tolukittām
ūrnta parivum ilarākic – cērntār
palamaikan tākap pariyār putumai
mulanaṭpir cāṇuṭku nanru.

1. Though they are long time friends but found to be
Low in character and deeds, lacking in true love,
Better to quit their company. A span-long new friend's
Better than a cubit-long wicked old.

2. Thinking that they are resolute, living without enquiring,
Bereft of even natural kindness, leaning as on staff
On old familiar friends, the wise will not spurn new
acquaintances.
In friendship an ell is better than a span.

3. On the mere fact of oldness of the friendship and on the strength of intimate friendship with those who do evil things without examining them and who behave without showing even the wonted natural attachment, the wise do not avoid contracting new friendship. A span of doubtful friendship is better than two of evil-doing old friendship.

130. *கொழித்துக் கொளப்பட்ட நண்பி னவரைப்*
பழித்துப் பலர்நடுவண் சொல்லாடார் – என்கொல்
விழித்தலரும் நெய்தற் றுறைவா உரையார்
இழித்தக்க காணிற் கனா.

koḻittuk koḷappaṭṭa naṇpi ṉavaraip
paḻittup palarnaṭuvaṇ collāṭār – eṉkol
viḻittalarum neytaṟ ṟuṟaivā uraiyār
iḻittakka kāṇiṟ kaṉā.

1. 'Select friendship' yes it is; none in an assembly would
Elect to condemn him for his defects. Lord of blooming
Shores! None would speak about the shameful,
Gory dreams one had had the previous night.

2. Lord of seaside arbours where the *neithal* bloom, opening their
eyes!
People do not speak ill of their chosen friends, owned
After much discrimination, in the midst of many. Why so?
They tell not their dream if disgraceful things they had seen.

3. O chief of the maritime region where the Neithal blooms like the opening of eyes! The wise do not publicly speak reproachfully of those who have been taken to friendship after careful investigation. For if one were to see in a dream that which will be demeaning to oneself, he will not speak of it to others.

131. நண்பொன்றித் தம்மாலே நாட்டப்பட் டார்களைக்
கண்கண்ட குற்றம் உளவெனினும் – காய்ந்தியார்
பண்கொண்ட தீஞ்சொல் பணைத்தோளாய் யாருளரோ
தங்கன்று சாக்கறப் பார்.

nanponrit tammālē nāttappat tārkalaik
kankanta kurram ulaveninum – kāyntīyār
pankonta tīñcol panaittōlāy yārularō
tankanru cākkarap pār.

1. Blame they not their friends when they'd noted
Shameful faults in them; nor are angered. Lady with
Shoulders bamboo-like and words of melody! Any one
Bold enough to milk the cow dry and see the calf die?

2. Lady of bamboo-like shoulders and sweet melodious speech!
Against those accepted firmly as friends in close intimacy
In spite of visible faults in them, the wise will not turn angry.
Causing their calf to die, who will milk the cow?

3. O maid with words sweet like music and shoulders (smooth and rounded) like the bamboo! Even when the virtuous realize clearly themselves that the people whom they have taken to close friendship permanently are not without apparent faults, they will not fall foul on them. Whoever will milk the cow starving its calf to death?

132. தந்தீமை யில்லாதார் நட்டவர் தீமையையும்
எந்தீமை யென்றே உணர்பதாம் – அந்தண்
பொருதிரை வந்துலாம் பொங்குநீர்ச் சேர்ப்ப
ஒருவர் பொறையிருவர் நட்பு.

tantīmai yillātār naṭṭavar tīmaiyaiyum
entīmai yeṉṟē uṇarpatām – antaṇ
porutirai vantulām poṅkunīrc cērppa
oruvar poṟaiyiruvar naṭpu.

1. Faultless by themselves, yet assume they the
   Faults of their friends as their own – Lord of
   Ocean bordering land with turbulent waves!
   Patience of one ensures friendship of two.

2. Lord of shores swelling waters where the sprightly cool
   Dancing waves walk up and down! Those, of evil in themselves,
   Attribute to their own fault, the evil done unto them by friends.
   Patience of the one is friendship of the two.

3. O chief of the maritime region where the lovely cool billows (waves) of the deep sea dash on the shore again and again! When one shows forbearance it results in the friendship of two people. So the virtuous who have not done any evil to their friends, deeming the evil done to them by their friends as one done by themselves show forbearance.

4. Those who are without faults themselves should consider the faults committed by others as their own, O king of the shores against which the waters swell and the clear cool waves dash playfully! the forbearance of one person secures the friendship of two.

133. தெற்றப் பரிந்தொருவர் தீர்ப்பர் எனப்பட்டார்க்கு
உற்ற குறையை உரைப்பதாம் – தெற்ற
அறையார் அணிவளையாய் தீர்தல் உறுவார்
மறையார் மருத்துவர்க்கு நோய்.

teṟṟap parintoruvar tīrppar eṉappaṭṭārkku
uṟṟa kuṟaiyai uraippatām – teṟṟa
aṟaiyār aṉivaḷaiyāy tīrtal uṟuvār
maṟaiyār maruttuvarkku nōy.

1. Knowing that his friend could set right his present
Woes one reveals all that he's suffering from. Lady
Whose bangles make melody! Truly seeking remedy
Those desirous of cure hide nothing from the doctor.

2. Lady of beautiful bangles of clear resonance! To those
Who, with a proven concern, will relieve our sufferings
We speak out the afflictions visiting on us. Seeking cure
Patients do not hide their disease from the physician.

3. O maid wearing lovely jingling (music-making) bangles! Those who wish to get their disease cured will not hide from the doctor anything relating to their disease. So too, they will lay bare their grievances to those who, they consider, will, when they come to know, reward them with kindness (Solicitude).

134. முட்டின்று ஒருவர் உடைய பொழுதின்கண்
அட்டிற்றுத் தின்பவர் ஆயிரவர் ஆபவே
கட்டலர்தார் மார்ப கலியூழிக் காலத்துக்
கெட்டார்க்கு நட்டாரோ இல்.

muṭṭiṉṟu oruvar uṭaiya poḻutiṉkaṇ
aṭṭiṟṟut tiṉpavar āyiravar āpavē
kaṭṭalartār mārpa kaliyūḻik kālattuk
keṭṭārkku naṭṭārō il.

1. When one is opulent a thousand gather round the kitchen
And eat all the time; but when he becomes poor
None could be seen around him. Lord that wears a garland!
In this *kali yug* the poor have no pals.

2. Lord of garlanded chest with buds breaking their bonds!
In times when without any restriction one has wealth
There are thousands ready to eat one's cooked food.
In times of *kaliyuga*, no friends for those to fortunes lost.

3. O chief wearing a garland of wreathed flowers on thy bosom! When one is in great affluence, there are thousands who crowd to eat the food in his kitchen. In the kaliyuga none befriends one in poverty.

135. கண்ணுள் மணியேபோல் காதலால் நட்டாரும்
எண்ணும் துணையிற் பிறராகி நிற்பரால்
எண்ணி உயிர்கொள்வான் வேண்டித் திரியினும்
உண்ணும் துணைக்காக்கும் கூற்று.

kaṇṇuḷ maṇiyēpōl kātalāl naṭṭārum
eṇṇum tuṇaiyiṟ piṟarāki niṟparāl
eṇṇi uyirkoḷvāṉ vēṇṭit tiriyiṉum
uṇṇum tuṇaikkākkum kūṟṟu.

1. Caring in love and friendship, like one protects the iris
Wary they stand guard till they have their work done;
Later they leave; like the Lord of Death waits till one
Ate his food, to take his life to the nether world.

2. Like unto the pupil in the eye, even those who befriended us in love,
In a flicker of thought stand estranged. Though he roams about
Thinking and calculating to take one's life
The God of Death tarries and guards till his dining hour.

3. Even if the God of Death be eagerly on the prowl with the intention of taking the life of one he will protect it till the fated hour arrives. So too, when people who, with a view to gain their end, befriend a person intimately, as the pupils of his eyes, will, when they consider that their object has been achieved, behave as if they were different persons.

136. எய்ப்புழி வைப்பாம் எனப்போற்றப் பட்டவர்
உற்றுழி ஒன்றுக் குதவலார் பைந்தொடீஇ
அச்சிடை யிட்டுத் திரியின் அதுவன்றோ
மச்சேற்றி ஏணி களைவு.

eyppuḻi vaippām eṉappōṟṟap paṭṭavar
uṟṟuḻi oṉṟuk kutavalār paintoṭīi
acciṭai yiṭṭut tiriyiṉ atuvaṉṟō
maccēṟṟi ēṇi kaḷaivu.

1. One whom you trusted to be a help, like the
Money saved for future, becomes useless when

Distress comes, showing fear to be the cause.
It's like kicking out the ladder once the top is reached.

2. Lady of gold bangles! Those held in esteem as money kept apart
For an emergency, prove themselves useless for anything
When sorrow assails. They change and fear to intervene
Verily aiding to climb into a loft, and then, removing the ladder.

3. O maid wearing golden bracelets! If one who has been patronized by us with the thought that he would be of help to us when in difficulties were to act differently on account of some fear or other, such act will be akin to one withdrawing the ladder after getting him to the top of a wainscot ceiling in a house.

137. *பாப்புக் கொடியாற்குப் பால்மேனி யான்போலத்*
தாக்கி அமருள் தலைப்பெய்யார் – போக்கி
வழியராய் நட்டார்க்கு மாதவம்செய் வாரே
கழிவிழாத் தோளேற்று வார்.

pāppuk koṭiyā<u>r</u>kup pālmē<u>n</u>i yā<u>n</u>pōlat
tākki amaruḷ talaippeyyār – pōkki
va<u>l</u>iyarāy naṭṭārkku mātavamcey vārē
ka<u>l</u>ivi<u>l</u>āt tōḷē<u>r</u><u>r</u>u vār.

1. Ill-mannered, fair-complexioned Balaram deserted
Snake-bannered Dhuryodhan at the battle. Failing
When needed, but doing funeral rites later are like the
Men holding children on shoulders after the festivities.

2. Like unto Balarama of milky mien to Duryothana of the serpent–flag
They refuse to lend and take part in the raging battle. They leave.
And later do great rites for their friends for generations.
Men that bear you on their shoulders after the festival is over.

3. Like Balarama of milk-white complexion who slipped away without helping his kin Dhuryodhana, with the snake ensign at the time when he was engaged in war, if one, without joining and fighting when a devastating war breaks out for those who had been his friends for long and who, allowing their lives to be put out by their enemies engage themselves in performing elaborate obsequies for their dead friends, it will be similar to those who left their children to their shoulders to witness a festival when it is all over (like those who turn up to pull the car after the festival).

138. இடையீ டுடையார் இவரவரோ டென்று
தலையாயர் ஆராய்ந்தும் காணார் – கடையாயார்
முன்னின்று கூறும் குறளைத் தெரிதலால்
பின்னின்னா பேதையார் நட்பு.

iṭaiyī ṭuṭaiyār ivaravarō ṭeṉṟu
talaiyāyār ārāyntum kāṇār – kaṭaiyāyār
muṉṉiṉṟu kūṟum kuṟaḷait teritalāl
piṉṉiṉṉā pētaiyār naṭpu.

1. Thinking that these are inimical to those our friends,
Shrink the good from believing their complaints; but
The low and mean trust, explore and end friendship.
Sorrows follow friendship with the foolish.

2. Men of the first sort, knowing these and those to have gaps between,
Will not stop to enquire and find out, men of the last sort
Begin to believe the false reports uttered in their presence.
Friendship of fools leaves pain behind.

3. The exalted, when someone calumniates their friends do not care to investigate and find the flaws in them, thinking that the talebearers should be inimical at heart against their friends. But the vulgar carefully investigate into the imputations against their friends, and detect the faults. So friendship with the stupid mean will be harmful in the end.

139. தாமகத்தால் நட்டுத் தமரென் றொழுகியக்கால்
நாணகத்துத் தாமின்றி நன்றொழுகா ராயினென்
மான்மானும் கண்ணாய் மறந்தும் பரியலரால்
கானகத் துக்க நிலா.

tāmakattāl naṭṭut tamaren ṟolukiyakkāl
nāṇakattut tāminṟi nanṟolukā rāyinen
mānmānum kaṇṇāy maṟantum pariyalarāl
kāṇakat tukka nilā.

1. Heartily you trust and treat friends as relations; but
Shattering hope they shamelessly misbehave. Nor
Do they feel sorry. They are as useless as the
Moon that shines in the woods.

2. When we befriend them wholeheartedly and move with them as with our own
If they, with shame in their heart, move with us not so well, what use?
Lady of eyes like those of a gazelle's! they are not kind even absentmindedly.
Their friendship is like the moon shining on a forest.

3. O maid with gazelle look! Even when one befriends another closely as if he were his kin, if he were to behave without shame at heart, what is the use of such a friendship? He who made such friendship does not even forgetfully grieve for the loss of it. Such friendship is akin to the shining of the moon (uselessly) in a forest.

140. கண்டறிவார் போலார் கெழீஇயின்மை செய்வாரைப்
பண்டறிவார் போலாது தாமும் அவரேபோல்
விண்டொரீஇ மாற்றி விடுதல் அதுவன்றோ
விண்டற்கு விண்டல் மருந்து.

kaṇṭaṟivār pōlār keḻīiyinmai ceyvāraip
paṇṭaṟivār pōlātu tāmum avarēpōl
viṇṭorīi māṟṟi viṭutal atuvanṟō
viṇṭaṟku viṇṭal maruntu.

1. Avoid those who pretend not to know you. They are
Devoid of true love. Though known for long you also
Pay them in their own coin, and the right remedy is to
Say "Pay in kind what was unkindly paid".

2. Knowing as well, as if they do not know us, those who do us
Unfriendly acts, we should, likewise, as if not familiar already,
Part with them and change our attitude. It is true.
Parting is the medicine for parting.

3. If those who knew us already behave as if they are strangers and, break up the bond of friendship, it behoves us too to behave as if we knew them not before; and even as they broke away, it becomes us to part with them and give up their friendship. Would not such relinquishment of friendship in return be considered as a cure for such disease?

141. பெரியநட் டார்க்கும் பகைவர்க்கும் சென்று
திரிவின்றித் தீர்ந்தார்போல் சொல்லி அவருள்
ஒருவரோ டொன்றி ஒருப்படா தாரே
இருதலைக் கொள்ளியென் பார்.

periyanaṭ ṭārkkum pakaivarkkum ceṉṟu
tiriviṉṟit tīrntārpōl colli avaruḷ
oruvarō ṭoṉṟi oruppaṭā tārē
irutalaik koḷḷiyeṉ pār.

1. Pretending to be good and loving to friend and his enemy,
Intending to widen the gap 'tween them by cunning words,
Both are thus kept apart. These are like torches burning at
Both the ends of the stick.

2. Those who go between their great friends and their foes
Carrying tales, as if in doubtless impartiality, but yet
Making them never agree the one with the other – only they are
A brand that burns at both ends.

3. Those who approach persons who are in intimate friendship with them as well as their (friends') enemies and as if they were their bosom friends, utter words that would intensify the enmity between them and who are not inclined to be greatly attached

to one of them and act in a friendly manner resemble a fire-brand burning at both ends.

142. பேருலையுள் பெய்த அரிசியை வெந்தமை
ஓர்மூழை யாலே உணர்ந்தாங்கு – யார்கண்ணும்
கண்டதனால் காண்டலே வேண்டுமாம் யார்கண்ணும்
கண்டது காரணமா மாறு.

pērulaiyuḷ peyta ariciyai ventamai
ōrmūḻai yālē uṇarntāṅku – yārkaṇṇum
kaṇṭataṉāl kāṇṭalē vēṇṭumām yārkaṇṇum
kaṇṭatu kāraṇamā māṟu.

1. The rice in a boiling pot, cooked or not, can be
Appraised by taking a ladleful. Testing a grain
Speaks for the entire. So also knowing one trait
Speaks volumes of an individual.

2. That the rice poured into the boiling pot has been cooked
Is best seen by testing a little of it on a ladle.
In the case of whomsoever, by what we see, we must judge.
In everyone the seen is the way to the unseen cause.

3. The nature of a person's character as revealed in a particular action forms the basis of judging his general character. Even as we judge the boiling or otherwise of the rice put into a big pot of boiling water by examining a ladle full of rice taken from the pot, we have to judge the character of a person by his behavior in a particular situation.

143. யாந்திய செய்த மலைமறைத்த தென்றெண்ணித்
தாந்தியார் தந்தீமை தேற்றாரால் – ஆம்பல்
மணவில் கமழும் மலிதிரைச் சேர்ப்ப
கணையினுங் கூரியவாம் கண்.

yāntīya ceyta malaimaṟaitta teṉṟeṇṇit
tāntīyār tantīmai tēṟṟārāl – āmpal
maṇavil kamaḻum malitiraic cērppa
kaṇaiyiṉuṅ kūriyavām kaṇ.

1. Wicked men fool themselves thinking that their
   Wicked deeds are hidden by mountains; nor reform. But
   Eyes are sharper than arrows and can easily
   Size up what is hidden in the heart.

2. Lord of the shores of copious waves wafting the fragrance
   Of *ambal* flowers! The wicked ones are never cleared
   Of their evil as they think that the hills have hidden the evils done.
   But eyes are sharper than arrows.

3. O chief of the coastal region of waves galore which dash on the shore, where lilies blowing fill the place with fragrance as in a marriage house! The wicked deluding themselves into the belief that their evil acts have all been hidden away from view by the mountains, do not wean themselves away from heir wicked deeds. Eyes are sharper than arrows. (Eyes fathom the depth of the heart by looking at one's face which is the heart's index.)

144. வெள்ளம் வருங்கால் ஈரம்பட் டஃதேபோல்
கள்ள முடையாரைக் கண்டே அறியலாம்
ஒள்ளமர் கண்ணாய் ஒளிப்பினும் உள்ளம்
படர்ந்ததே கூறும் முகம்.

veḷḷam varuṅkāl īrampaṭ ṭaḵtēpōl
kaḷḷa muṭaiyāraik kaṇṭē aṟiyalām
oḷḷamar kaṇṇāy oḷippiṉum uḷḷam
paṭarntatē kūṟum mukam.

1. Wetness of soil is proof there's water underneath; un-
   Fitness and cunning in one can be soon identified; oh
   Laser-eyed lady! Though someone hides ill-feelings
   Face reveals as the index of mind.

2. Lady of bright sparkling eyes! Like unto the wet sands
   Presaging the coming of the floods, we can find out
   The false hypocrites! Though they endeavour to hide
   The face speaks out what spreads on the heart.

3. O maid with lustrous eyes! Like the sand that gets wet during floods, those with evil intentions could be understood even by

a look (at their face). Even if one were to hide his intentions, his face will reveal what lurks in his heart.

145. நோக்கி அறிகல்லாத் தம்உறுப்புக் கண்ணாடி
நோக்கி அறிப அதுவேபோல் – நோக்கி
முகனறிவார் முன்னம் அறிப அதுவே
மகனறிவு தந்தை யறிவு.

nōkki arikallāt tamuruppuk kaṇṇāṭi
nōkki aripa atuvēpōl – nōkki
mukanarivār munnam aripa atuvē
makanarivu tantai yarivu.

1. As mirror helps one to see one's organs like face,
   Otherwise not seeable; just by reading the face
   One can guess what is hidden in one's heart. The
   Son's intelligence can be known from his father's.

2. We come to know of our limbs that by seeing we cannot know
   By looking at them in a mirror. Looking at one's face
   The wise men know one's thoughts well in advance. Verily
   To know the son is to know the sire.

3. The face which could not be seen by the eye is looked at by means of a mirror. So also, if one were to look at another's face, the latter's heart would be revealed. This resembles a son's understanding revealing his father's.

146. ஓரும் ஒருவர் ஒருவர்தம் உள்ளத்தைத்
தேரும் திறமரிதால் தேமொழி – யாரும்
குலக்குல வண்ணத்த ராகுப ஆங்கே
புலப்புல வண்ணத்த புள்.

ōrum oruvar oruvartam uḷḷattait
tērum tiramaritāl tēmoli – yārum
kulakkula vaṇṇatta rākupa āṅkē
pulappula vaṇṇatta puḷ.

1. Difficult it is for any to know one's mind;
   Suffice it to know the culture of his class;

True chip of the block, he's like his people;
Hue of the bird changes according to the soil.

2. Lady of honeyed utterance! For one that tries to understand
The heart of another, special skill in discerning is hard to find.
Each one of us takes on the colours of the varied tribes.
Look there! Birds take on the colours of the varied fields.

3. O maid of words sweet like honey! It is difficult to judge the character of a person. Even as the nature of birds living in a region coincides with the nature of the region, the character of persons will be according to the nature of the families in which they are born.

147. காப்பான் மடமகள் காப்பான்கைப் பட்டிருந்தும்
மேய்ப்பாட்ட தென்றுண்ணா ளாயினாள் – தீப்புகைபோல்
மஞ்சாடு வெற்ப மறைப்பினும் ஆகாதே
தஞ்சாதி மிக்கு விடும்.

kāppāṉ maṭamakaḷ kāppāṉkaip paṭṭiruntum
mēyppāṭṭa teṉṟuṇṇā ḷāyiṉāḷ – tīppukaipōl
mañcāṭu veṟpa maṟaippiṉum ākātē
tañcāti mikku viṭum.

1. Though married to a king the shepherdess said:
"I won't drink this milk for it's from a pregnant goat"
Hard you try to hide, and you can't. The peculiar and
Odd characteristics of a class show themselves out.

2. Foolish girl of a shepherd, even after taking the hand of a protector –
A king – refused to drink as she thought it was milk drawn from fire!
Even when attempted to conceal it is hard
One's clan comes to the fore.

3. O chief of the hill-country when clouds like the smoke of fire float! The shepherd's young daughter, though married to a ruler of the land, tasting the goat's milk given her remarked, 'since this is the milk of a (pregnant) goat that is made to

graze in the open fields and lawns, it is not sweet,' and set it aside (thus betraying her birth). Though one may hide, without being hidden, the characteristics peculiar to one's caste come to the fore and betray one's birth.

148. முயலலோ வேண்டா முனிவரை யானும்
இயல்பினார் என்ப தினத்தால் அறிக
கயலியலும் கண்ணாய் கரியரோ வேண்டா
அயலறியா அட்டூணோ இல்.

muyalalō vēṇṭā munivarai yānum
iyalpinār enpa tinattāl arika
kayaliyalum kaṇṇāy kariyarō vēṇṭā
ayalariyā aṭṭūṇō il.

1. Try not devious means to know the character of a sage,
Try, find out the community to which he belongs;
No one is needed to vouch; what is cooked at home is
Known to neighbours by its smell.

2. Lady of eyes resembling fish nothing is needed in our effort
To understand. Even if one were a sage, one's nature
Is that of the company one keeps. No need for witnesses!
No cooked food unknown to the neighbours!

3. O carp-eyed maid! There is no food cooked unknown to the neighbour. So there is no need to seek other ways of understanding the nature of a person. Even if he be an ascetic, judge his character by his associates; other evidence is needless.

149. எமக்குத் துணையாவார் வேண்டுமென் றெண்ணித்
தமக்குத் துணையாவார்த் தாந்தெரிதல் வேண்டா
பிறர்க்குப் பிறர்செய்வ துண்டோமற் றில்லை
தமக்கு மருத்துவர் தாம்.

emakkut tuṇaiyāvār vēṇṭumen reṇṇit
tamakkut tuṇaiyāvārt tānterital vēṇṭā
pirarkkup pirarceyva tuṇṭōmar rillai
tamakku maruttuvar tām.

1. Deciding that you need a helping hand, seek not an
   Abiding friend as a support and aide; none can help
   None else. Know that you are your own help; bear
   In mind you are your own doctor.

2. Desiring that we must have mates to help us
   We need not choose to select our companions.
   What is there to be done by one to the other? Nothing.
   We are our own physicians.

3. There is no need for one to seek a person thinking he could be of help to him in times of need. Is there really anything that one could do for another? No! 'Every man is his own doctor.'

150. கற்றதொன் றின்றி விடினும் கருமத்தை
அற்ற முடிப்பான் அறிவுடையான் – உற்றியம்பும்
நீத்தநீர்ச் சேர்ப்ப இளையோனே யாயினும்
மூத்தானே யாடு மகன்.

kaṟṟatoṉ ṟiṉṟi viṭiṉum karumattai
aṟṟa muṭippāṉ aṟivuṭaiyāṉ – uṟṟiyampum
nīttanīrc cērppa iḷaiyāṉē yāyiṉum
mūttāṉē yāṭu makaṉ.

1. Though unlettered he who accomplishes a task
   So relentlessly alone is a wise man. Lord of the
   Noisy waves! Though such a man is young
   Poised is he, wise and victorious.

2. Lord of shores of copiously flowing waters resounding
   In unison! Though devoid of any skill, taught or learnt,
   One that completes one's job is the wise one. Though young
   An active accomplisher is verily an elder.

3. O chief of the coastal region where the sea expansive like the waters of the deluge roars incessantly! Though one is devoid of any learning, if he without laziness executes the work undertaken, he is deemed a wise man. One who so prosecutes his work, though young in years, is old in wisdom.

151. வேளாண்மை செய்து விருந்தோம்பி வெஞ்சமத்து
வாளாண்மை யாலும் வலியராய்த் – தாளாண்மை
தாழ்க்கு மடிகோ ளிலராய் வருந்தாதார்
வாழ்க்கை திருந்துதல் இன்று.

vēḷāṇmai ceytu viruntōmpi veñcamattu
vāḷāṇmai yālum valiyarāyt – tāḷāṇmai
tāḻkku maṭikō ḷilarāy varuntātār
vāḻkkai tiruntutal iṉṟu.

1. Good at helping, hosting, wielding sword in war,
   Blood so sanguinary, strong and persevering,
   Giving no room for lassitude, such a man's
   Living needs no regrets or reforms.

2. Rendering help, entertaining guests, in the hot war
   Strong in swordsmanship, without giving room
   To laziness diminishing enterprise – the life of those
   Who are not thus painstaking alters no better.

3. Helping others, honouring guests, wielding the sword with valour in the deadly battlefield, avoiding laziness that is a stumbling block to one's efforts, if one fails to endeavour like this, his (household) life will never thrive.

152. ஒன்றால் சிறிதால் உதவுவதொன் றில்லையால்
என்றாங் கிருப்பின் இழுக்கம் பெரிதாகும்
அன்றைப் பகலேயும் வாழ்கலார் நின்றது
சென்றது பேரா தவர்.

oṉṟāl ciṟitāl utavuvatoṉ ṟillaiyāl
eṉṟāṅ kiruppiṉ iḻukkam peritākum
aṉṟaip pakalēyum vāḻkalār niṉṟatu
ceṉṟatu pērā tavar.

1. Wrong multiplies if nothing is done, singing the
   Song "I just have one, very little, and none to help".
   Caring not to lend the little nor to collect the loan, one
   Dare not hope to live a single day.

2. "Only one; that too very little; help, there is none."
   Ruminating thus if one is lazy, massive will be the fall.
   Those that live not in real sense every singly day
   Are men that have nothing to their credit or debit.

3. If one were to sit idle complaining that what is possessed is only one (thing) and that is insignificant and that there is not enough support to execute the work on hand, it is greatly culpable. Those who keep not engaged in lending and collecting (giving and taking) (and things of the sort) cannot thrive even for a single day.

153. இனியாரு மில்லாதார் எம்மிற் பிறர்யார்
தனியேம்யாம் என்றொருவர் தாமடியல் வேண்டா
முனிவில ராகி முயல்க முனிவில்லார்
முன்னிய தெய்தாமை யில்.

iṉiyāru millātār emmiṟ piṟaryār
taṉiyēmyām eṉṟoruvar tāmaṭiyal vēṇṭā
muṉivila rāki muyalka muṉivillār
muṉṉiya teytāmai yil.

1. "Who is there so helpless as I am? I stand alone."
   So saying one should not laze around. Detesting
   Nothing, you should strive hard, if you must thrive.
   Anything you targeted cannot slip away, try this way.

2. "Who is there more forsaken than us with none to our support?
   We live alone." Ruminating thus let not one languish
   In laziness. Exert without bitterness. Men unembittered
   Never fail to achieve what they aspire for.

3. One need not keep idle thinking, 'who is there now so very helpless as myself? 'I am left all alone!' Persevere in thy work without dislike. For none who without disdain prosecute their work ever fail to achieve their object.

154. *தற்றூக்கித் தன்துணையுந் தூக்கிப் பயன்தூக்கி*
மற்றவை கொள்வ மதிவல்லார் – அற்றன்றி
யாதானும் ஒன்றுகொண்டு யாதானும் செய்தக்கால்
யாதானும் ஆகி விடும்.

tarrūkkit tantuṇaiyun tūkkip payantūkki
marravai koḷva mativallār – arranri
yātānum onrukoṇṭu yātānum ceytakkāl
yātānum āki viṭum.

1. Assess themselves, and their partners' resources,
   Further the efforts required and returns expected;
   That's how the wise would do. Unplanned if they
   Go about with what they have, all things go haywire.

2. Judging their own worth, judging the worth of mates, judging the purpose,
   The strong in mind undertake their tasks. Without these
   If one undertakes a random task in a random way
   Random will be the consequence.

3. The wise one undertakes a work after examining his capacity for the task, the capabilities of those assisting him in the project to be launched and the fruit of such undertaking. If one launches an impossible project haphazardly without considering the pros and cons and without proper assistance, the result will be disastrous, something different from what one hoped for.

155. *வீங்குதோட் செம்பியன் சீற்றம் விறல்விசும்பில்*
தூங்கும் எயிலும் தொலைத்தலால் – ஆங்கு
முடியும் திறத்தால் முயல்கதாம் கூரம்பு
அடியிழுப்பின் இல்லை யரண்.

vīṅkutōṭ cempiyan cīrram viralvicumpil
tūṅkum eyilum tolaittalāl – āṅku
muṭiyum tirattāl muyalkatām kūrampu
aṭiyiluppin illai yaraṇ.

1. Strong shouldered Cholan, when he pulled the bow-
   String close to his ears, and sent the arrow at the
   Floating castle walls of asuras they were destroyed.
   Note 'No barrier is impenetrable to the sharp arrow.'

2. The anger of the stout-shouldered Chola king annihilated
   The fortress of iron, hanging from the spacious skies.
   Exert to accomplish as much as you can. If the bow is bent
   Sharp arrows will demolish the fort.

3. The wrath of sturdy-shouldered Sembian (the Cozha king) destroyed for the sake of Devas, even the Asurar's forts floating in high heaven. So one should endeavour to do a thing in the most appropriate manner, to the best of one's ability. If one were to pull hard the bottom of the sharp arrow on a bow-string (and shoot), there is no armour that can withstand it.

156. *எங்கணொன் றில்லை எமரில்லை என்றொருவர்*
தங்கண் அழிவுதாம் செய்யற்க – எங்கானும்
நன்கு திரண்டு பெரியவாம் ஆற்றவும்
முன்கை நெடியார்க்குத் தோள்.

eṅkaṇoṉ ṟillai emarillai eṉṟoruvar
taṅkaṇ aḻivutām ceyyaṟka – eṅkāṉum
naṉku tiraṇṭu periyavām āṟṟavum
muṉkai neṭiyārkkut tōḷ.

1. 'I have none; I have nothing', so saying if he could
   Stave off doing destructive deeds that itself is an asset
   Which would bring in a lot of good, as one who has
   Such a long forearm is sure to have strong shoulders.

2. "We have nothing ours; no men of our own." Ruminating thus
   Let not one work out one's own fall. Whatever born
   For men of very long forearms, massive their shoulders
   Shaped well and stately round.

3. 'I possess nothing. I have no kith and kin.' So thinking let not one act in a way that will ruin things likely to bring glory. For one wherever born with long forearms, the shoulders are broad and bulging.

157. நிலத்தின் மிகையாம் பெருஞ்செல்வம் வேண்டி
நலத்தகு வேந்தருள் நல்லாரைச் சார்ந்து
நிலத்து நிலைகொள்ளாக் காலரே காணின்
உலக்கைமேல் காக்கையென் பார்.

nilattin mikaiyām peruñcelvam vēṇṭi
nalattaku vēntaruḷ nallāraic cārntu
nilattu nilaikoḷḷāk kālarē kāṇin
ulakkaimēl kākkaiyen pār.

1. Wanting to possess all wealth on earth, he who keeps
Wandering from one good ruler to another better one
Will never gather anything. Such men with unstable legs
Well resemble a crow that tries to perch on pounding pole.
2. Aspiring for enormously great wealth on earth
Approaching among the goodly monarchs the proper ones
Those whose feet never stay at one place on earth
Looking at them they say, "Crows on the crushing-mace".
3. With a view to acquire greatly vast wealth if one seeks not the best among greatly noble kings and sticks up to him but goes from one to another, such a one, if we think, will be deemed a crow on a pestle.

158. தலைக்கொண்ட தங்கருமம் தாமடி கொண்டு
கடைப்பிடியில் லாதார்பால் வைத்துக் – கடைப்பிடி
மிக்கோடி விட்டுத் திரியின் அதுபெரிது
உக்கோடிக் காட்டி விடும்.

talaikkoṇṭa taṅkarumam tāmaṭi koṇṭu
kaṭaippiṭiyil lātārpāl vaittuk – kaṭaippiṭi
mikkōṭi viṭṭut tiriyin atuperitu
ukkōṭik kāṭṭi viṭum.

1. Once a task is undertaken entrust not the work with an Unsteady-minded dunce for your laziness. If you are Wayward and irresponsible, the task gets totally Spoiled and also causes your ruin.

2. The task that men undertake, they being possessed with laziness If they transfer it to men of no resolve, their own resolve Largely given up and if they idle about vaingloriously, Fragmented beyond measure it will present them with misfortune.

3. If one in mere idleness were to entrust the work undertaken to another incapable of executing it and go about in great pride forsaking the will to achieve the objective, such a work will go to rack and ruin.

159. தம்மால் முடிவதனைத் தாமாற்றிச் செய்கல்லார்
பின்னை ஒருவரால் செய்வித்தும் என்றிருத்தல்
சென்னீர் அருவி மலைநாட பாய்பவோ
வெந்நீரு மாடாதார் தீ.

tammāl mutivatanait tāmārric ceykallār
pinnai oruvarāl ceyvittum enriruttal
cennīr aruvi malaināṭa pāypavō
vennīru māṭātār tī.

1. What a man could do himself if he desists and says it can be Got done by someone else later, Oh king of cascading land! Is not his attitude like that of a man who can't even bathe in Hot water claiming to plunge into raging fire?

2. Lord of hilly terrains, of streams watering wide! Those who don't do themselves what they are capable of doing Remain idle and say it will be done, later by someone else Will they jump into the fire who won't meddle with even hot water?

3. O chief of the mountain region where cascades falling flow afar! If one were to keep quiet without completing the work on hand, though he is capable of doing so, with the hope that such

work could be got executed by someone else, such a thing would be akin to our expecting a man dreading even a hot water bath to leap into fire.

160. முழுதுடன் முன்னே வகுத்தவன் என்று
தொழுதிருந்தக் கண்ணே ஒழியுமோ அல்லல்
இழுகினான் ஆகாப்ப தில்லையே முன்னம்
எழுதினான் ஓலை பழுது.

mulututan munnē vakuttavan enru
tolutiruntak kannē oliyumō allal
ilukinān ākāppa tillaiyē munnam
elutinān ōlai palutu.

1. God who wrought the whole world also wrought me
What is woeful. So would he clear them all. So
Saying one should not spend all his time simply
Praying, without trying to rewrite faulty palm leaf.

2. Saying that He has ordained it all, already, in its entirety,
If one remains only in worship, will the miseries cease?
The scribe that first wrote on the palm leaf, if he knows
To have erred, will not guard the error from correction.

3. If one were merely to pray to God that he who of old created the entire universe created troubles as well, would such troubles disappear? One who realizes the mistake committed by him in writing in the cadjan leaf does not retain the error. (He rectifies it.) [So also one should endeavour to remove the cause of such suffering (troubles).]

161. முடிந்ததற் கில்லை முயற்சி முடியாது
ஒடிந்ததற் கில்லை பெருக்கம் – வடிந்தற
வல்லதற் கில்லை வருத்தம் உலகினுள்
இல்லதற் கில்லை பெயர்.

mutintatar killai muyarci mutiyātu
otintatar killai perukkam – vatintara
vallatar killai varuttam ulakinul
illatar killai peyar.

1. An accomplished task requires no more efforts
   An aborted task cannot show any growth
   An act well done entails no sorrows;
   A non-existing thing is not known by a name.

2. No exertion over a task that has been completed;
   No growth in a task left broken and incomplete;
   No pain over a task capable of faultless accomplishment
   In this world, for the non-existent, there is no name.

3. There is no need for any efforts for a thing completed; no gain accrues from a work left unfinished due to impossibilities; no suffering is experienced in consummating a project undertaken after weighing the pros and cons with care and insight; there is no name given for things that are non existent in this world.

162. செந்நீரார் போன்று சிதைய மதிப்பார்க்கும்
பொய்ந்நீரார் போன்று பொருளை முடிப்பார்க்கும்
அந்நீர் அவரவர்க்குத் தக்காங் கொழுகுபவே
வெந்நீரின் தண்ணீர் தெளித்து.

cennīrār pōṉṟu citaiya matippārkkum
poynnīrār pōṉṟu poruḷai muṭippārkkum
annīr avaravarkkut takkāṅ koḻukupavē
vennīriṉ taṇṇīr teḷittu.

1. Acting good but in fact scheming to shatter our work,
   Tactfully accomplishing though assuming a schemer's look
   Men are different; wise men duly move, and get things
   Done, as hot water is made lukewarm by mixing cold.

2. As if men of scruples, those holding themselves high, ruining
   a task,
   As if men of false cunning, those achieving their object,
   To each of these according his nature they behave
   Adding to hot water a sprinkling of cold water.

3. Towards those who are prone to spoil a work showing kindness, towards those who can execute a work with care and a sense of responsibility appearing as though lacking in kindness, one

should behave thus, according to the varied nature of people, even as cold water is poured into hot water to make it suitable (to drink or bathe).

163. தாமாற்ற கில்லாதார் தாஞ்சாரப் பட்டாரைத்
தீமாற்றத் தாலே பகைப்படுத்திட் – டேமாப்ப
முன்னோட்டுக் கொண்டு முரணஞ்சிப் போவாரே
உண்ஓட் டகலுடைப் பார்.

tāmārra killātār tāñcārap pattārait
tīmārrat tālē pakaippatuttit – tēmāppa
munnōttuk kontu muranañcip pōvārē
unōt takalutaip pār.

1. Lacking power of self-defence, turning a friend into a foe
Making use of offensive words – then fearing his anger
Fleeing him, yet returning to make amends is like one, who
Breaks later the mud-platter from which he ate.

2. Incapable of strengthening themselves, they turn into foes
Men who stand to their support through heated altercation
They run away before others fearing to face opposition –
Men who break the mud-vessel wherefrom they ate.

3. Those unable to stand on their own legs antagonizing their benefactors by harsh words and dreading their enmity fleeing to save themselves are on a par with those who break to pieces their food-plates.

164. புரையக் கலந்தவர் கண்ணும் கருமம்
உரையின் வழுவா துவப்பவே கொள்க
வரையக நாட விரையிற் கருமம்
சிதையும் இடராய் விடும்.

puraiyak kalantavar kannum karumam
uraiyin valuvā tuvappavē kolka
varaiyaka nāta viraiyir karumam
citaiyum itarāy vitum.

1. Though an intimate friend of yours speak to him
   So sweetly and have your work accomplished. If you
   Hasten to do a thing – Lord of mountainous regions!
   Wastes and woes follow in its wake!

2. Lord of the land of mountainous valleys! Even to friends
   Who have joined whole-heartedly, while entrusting a task,
   Use sweet affable speech, faultless. Hastening wild
   The task will be ruined turning to grief.

3. O highland chief! Even to bosom friends you should speak with caution and please them and so achieve your object. If you be in haste your object will be spoiled; it will end in pain (distress).

165. *நிலைஇய பண்பிலார் நேரல்லர் என்றொன்*
றுளைய உரையார் உறுதியே கொள்க
வளையொலி ஐம்பாலாய் வாங்கி யிருந்து
தொளையெண்ணார் அப்பந்தின் பார்.

nilaiiya paṇpilār nērallar eṉṟoṉ
ṟuḷaiya uraiyār uṟutiyē koḷka
vaḷaiyoli aimpālāy vāṅki yiruntu
toḷaiyeṇṇār appantiṉ pār.

1. "Unsteady of character; unfair in dealings"; say not such
   Unkind and painful words about him whose help you seek;
   Lady with curly locks plaited in five strands! No one
   Takes count of the holes in the sweet pancake one buys.

2. These have no steadfast character; these are not righteous.
   Without saying such hurtful words, resolve to receive the
   benefits.
   Lady of curled tresses of fivefold plait! Those eating a cake
   Will not buy it, sit down and count the holes.

3. O maiden with curly luxuriant locks made into fivefold divisions! Those who buy rice cakes to eat do not throw them away finding fault with the holes found therein. So too without wounding the feelings of people approached for

favour saying, 'they do not possess a steady character; they are not even-minded,' obtain the benefits for which you approached them.

166. அன்பின் நெகிழ வழிபட்டுக் கொள்ளாது
நின்ற பொழுதின் முடிவித்துக் கொள்வது
கன்றுவிட் டாக்கறக்கும் போழ்தில் கறவானாய்
அம்புவிட் டாக்கறக்கு மாறு.

anpin nekila valipattuk kollātu
ninra polutin mutivittuk kolvatu
kanruvit tākkarakkum pōltil karavānāy
ampuvit tākkarakku māru.

1. Instead of getting things by melting him in love
Insisting on getting it instantly is much unlike
Letting the calf suck first and milking the cow, but
Getting the milk by piercing the udder with an arrow.

2. Not receiving a benefit with a request made in loving kindness
But to enforce its achievement the moment one decides upon it
Is like while milking a cow without untethering the calf
To milk the cow aiming an arrow at it.

3. Instead of moving (persuading) a person with love and affection to do a favour, if one were to have it done at will immediately by harsh means, such behavior is akin to that of one who instead of milking the cow at the appropriate hour after allowing the calf to suck milk, attempts to milk the cow after shooting an arrow at it.

167. மடியை வியங்கொள்ளின் மற்றைக் கருமம்
முடியாத வாறே முயலும் – கொடியன்னாய்
பாரித் தவனை நலிந்து தொழில்கோடல்
மூரி உழுது விடல்.

matiyai viyankollin marraik karumam
mutiyāta vārē muyalum – kotiyannāy
pārit tavanai nalintu tolilkōtal
mūri ulutu vital.

1. Given a task to a lazy lout he will make it
   Shrivel and leave it incomplete. Oh lady
   Tender as a tendril! To expect a stout lout to
   Endeavour is like ploughing the fields with an old bull.

2. Lady, creeper-like! If a lazy one is called upon to do a job
   He will exert only that much as to leave the task undone.
   Compelling a stout lazy lout to do a job
   Is like ploughing a field with an old straybull.

3. O maid with creeper-like waist! If we entrust a work to a lazy man, he will act in such a way as to keep the work unfinished. Forcing a greatly idle person to do a thing is akin to ploughing a field with an aged pair of bull(ock)s.

168. ஆணியாக் கொண்ட கருமம் பதிற்றாண்டும்
பாணித்தே செய்ப வியங்கொள்ளின் – காணி
பயவாமல் செய்வாரார் தஞ்சாகா டேனும்
உயவாமல் சேறலோ இல்.

āṇiyāk koṇṭa karumam patiṟṟāṇṭum
pāṇittē ceypa viyaṅkoḷḷiṉ – kāṇi
payavāmal ceyvārār tañcākā ṭēṉum
uyavāmal cēṟalō il.

1. Who'd accomplish a task firmly accepted but not remunerated, though given as much time as ten years?
   Even if it were one's own cart it will not smoothly
   Run and take you to destination without lubrication.

2. A task undertaken as urgently obligatory, if others are called
   To do it for gratis, they will do it, delaying it for decades!
   Who will do it without receiving a little benefit in return?
   Though the cart is ours, without oiling, it reaches not the destination.

3. Even if it be one's own wheel, it does not move (with ease) without being greased. So too if persons be asked to do a thing, however important, for nothing, they will do it only very leisurely though a decade passes by. Who will do the thing without getting in return something, however little?

169. விட்டுக் கருமம் செயவைத்த பின்னரும்
முட்டா தவரை வியங்கொளல் வேண்டுமால்
தொட்டக்கால் மாழ்கும் தளிர்மேலே நிற்பினும்
தட்டாமல் செல்லா துளி.

viṭṭuk karumam ceyavaitta piṉṉarum
muṭṭā tavarai viyaṅkoḷal vēṇṭumāl
toṭṭakkāl māḻkum taḷirmēlē niṟpiṉum
taṭṭāmal cellā tuḷi.

1. Once a task is entrusted you cannot expect execution
   Unless you go on nudging and urging him to do it.
   Touch the sprout and it'd wither. A sharp chisel set on
   Such a leaf cannot cut it until the chisel is given a jerk.
2. Even after entrusting a task to be done by others,
   Repeatedly they must be called upon to complete it.
   It may stand on a tendril so soft as to break when touched.
   But yet, the chisel, unless it is struck, will not drive in.
3. Even though the chisel is poised on a sprout prone to fade at touch, it will not cut the sprout unless someone strikes it. So also, even though one is entrusted to do a work, one should incessantly goad and guide him to do it.

170. காட்டிக் கருமம் கயவர்மேல் வைத்தவர்
ஆக்குவர் ஆற்ற எமக்கென்றே அமர்ந்திருத்தல்
மாப்புரை நோக்கின் மயிலன்னாய் பூசையைக்
காப்பிடுதல் புன்மீன் தலை.

kāṭṭik karumam kayavarmēl vaittavar
ākkuvar āṟṟa emakkeṉṟē amarntiruttal
māppurai nōkkiṉ mayilaṉṉāy pūcaiyaik
kāppiṭutal puṉmīṉ talai.

1. Trust not a task with the vulgar; rest not idle, hoping they
   Best will do it for your sake. Charming lady with cheeks

Like evenly cleft mango! The cat cannot be kept to guard
Spike or meaner sorts of dried fish.

2. Peacock-like maid of eyes resembling a cleft mango!
Finding a task and entrusting it to the lowly wicked
And sitting idle hoping that they will do for our sake
Is like letting a cat to guard drying fish.

3. O gazelle eyed maid of peacock loveliness! To entrust our work to vicious people and keep quiet thinking that they would carry out the work well is akin to telling the cat to keep watch over the piece where small-sized fish are spread for drying.

171. *தெற்ற அறிவுடையார்க் கல்லால் திறனிலா*
முற்றலை நாடிக் கருமம் செயவையார்
கற்றொன் றறிந்து கசடற்ற காலையும்
மற்றதென் பாற்றேம்பல் நன்று.

teṟṟa aṟivuṭaiyārk kallāl tiṟaṉilā
muṟṟalai nāṭik karumam ceyavaiyār
kaṟṟoṉ ṟaṟintu kacaṭaṟṟa kālaiyum
maṟṟateṉ pāṟṟēmpal naṉṟu.

1. Shunning the clear-headed, learned scholars
None entrusts a work with the haughty and unskilled,
Though they have well acquired a skill. Better give the
Go by to the morally weak, though your ties grow weaker.

2. Without seeking men of proven wisdom clear, no one
Would seek skilless old ones and employ them to do a job
Even when one has learnt a skill and is faultless
If one lacks character, better, dependence on him grows thin.

3. Those who wish to have anything done successfully will entrust it only to people with clearness of vision and insight and not seek out incompetent old people and ask them to do it. Even if one has learnt a thing with care and without flaw if he lacks

good nature, it is better that friendship with such a one is allowed to weaken.

172. *உற்றான் உறாஅன் எனல்வேண்டா ஒண்பொருளைக்*
கற்றானை நோக்கியே கைவிடுக்க – கற்றான்
கிழவ னுரைகேட்கும் கேளா னெனினும்
இழவன் றெருதுண்ட துப்பு.

urrān urāan enalvēṇṭā oṇporuḷaik
karrāṉai nōkkiyē kaiviṭukka – karrāṉ
kiḻava ṉuraikēṭkum kēḷā ṉeṉiṉum
iḻavaṉ ṟeruṭuṇṭa tuppu.

1. Do not see if one is related or not before asking him to Do a task. Look for only one quality if he is skilled. The Scholar would listen to elders; even if he doesn't heed. 'Fodder eaten by bull never goes a waste'.
2. Do not consider if one is related or unrelated. Seek one That has learnt the needed wherewithal and entrust the job. The learned one will listen to the master's words; if he does not, No loss, even then; it will be like salt eaten by the bull.
3. When you wish to have a thing done seek out one distinguished in learning and give him lustrous money to do the work without examining whether he is related to you or not. He will abide by the advice of the benefactor. Even if he does not do so, it will not result in any loss to the giver, as the salted food served to bulls will not be in vain to the master.

173. *கட்டுடைத் தாகக் கருமஞ் செயவைப்பின்*
பட்டுண்டாங் கோடும் பரியாரை வையற்க
தொட்டாரை ஒட்டாப் பொருளில்லை இல்லையே
அட்டாரை ஒட்டாக் கலம்.

kaṭṭuṭait tākak karumañ ceyavaippiṉ
paṭṭuṇṭāṅ kōṭum pariyārai vaiyarka
toṭṭārai oṭṭāp poruḷillai illaiyē
aṭṭārai oṭṭāk kalam.

1. Muster not those who love not their master nor are loyal;
   Trust not a work with them for they benefit themselves
   First and desert the employer. For there is none who
   Tastes not food he cooks, or touches not that he handles.

2. If a task is to be done with discipline and care, entrust
   It not to the lazy, ungrateful who will enjoy the benefit
   And run away. No object that sticks not on those that touch;
   There is no food that is not tasted by the cook.

3. There is nothing which does not stick (up) when touched; there is no food which does not benefit one who cooks it; So, if you wish to put one to a task with safety to your property, do not engage an unkind one who misappropriating all the proceeds of such labour would leave thee immediately.

174. *நாட்டிக் கொளப்பட்டார் நன்மை இலராயின்*
காட்டிக் களைதும் எனவேண்டா – ஒட்டி
இடம்பட்ட கண்ணாய் இறக்குமை யாட்டை
உடம்படுத்து வெளவுண்டா ரில்.

nāṭṭik koḷappaṭṭār naṉmai ilarāyiṉ
kāṭṭik kaḷaitum eṉavēṇṭā – ōṭṭi
iṭampaṭṭa kaṇṇāy iṟakkumai yāṭṭai
uṭampaṭuttu veḷavuṇṭā ril.

1. Finding the employee chosen once as good, not
   Minding their work properly, better not list the faults
   But dismiss them. There is none who would
   Get the consent of the sacrificial goat to chop and eat.

2. Lady of wide eyes, lashes running to meet the tresses!
   Those employed to do a job, if found not to be good,
   Don't say that you would get rid of them after making it known
   None expects the fated goat to give her consent to die.

3. O maid with elongated eyes that vex the jewels on thy ears! None gets the consent of the dying goat to drink its blood. So one when engaged by you for a task fails to do it, you need

not think that you should point out his failure and then remove him from service. (You should dispense with his services without trying to convince him or getting his consent to do so.)

175. அகந்தூய்மை யில்லாரை ஆற்றப் பெருக்கி
இகந்துழி விட்டிருப்பின் அஃதால் – இகந்து
நினைந்து தெரியானாய் நீள்கயத்துள் யாமை
நனைந்துவா என்று விடல்.

akantūymai yillārai ārrap perukki
ikantuli vittiruppin aktāl – ikantu
ninaintu teriyānāy nīlkayattul yāmai
nanaintuvā enru vital.

1. Promoting one, impure at heart, and sending him to
   Remote regions with powers is like unwittingly letting a
   Tortoise into the deep waters for a pleasant dip and
   Waiting for its return. Neither would come back.
2. Helping greatly to grow those with no purity of heart
   And without judgment leaving a task with them is like
   Without clarity born of thoughtful deliberation, into a huge pond
   Letting a tortoise to have a dip and return.
3. If one were to give undue importance to those not pure of heart and ask them to do a thing in a far off place and keep quiet, such act will be akin to one who without forethought allows a tortoise caught to go into a big tank to bathe and return.

176. உழையிருந்து நுண்ணிய கூறிக் கருமம்
புரையிருந்த வாறறியான் புக்கான் விளிதல்
நிரையிருந்து மாண்ட அரங்கினுள் வட்டுக்
கரையிருந் தார்க்கெளிய போர்.

ulaiyiruntu nunniya kūrik karumam
puraiyirunta vārariyān pukkān vilital
niraiyiruntu mānta arankinul vattuk
karaiyirun tārkkeliya pōr.

1. Easier for one standing beside to watch and make
   Pleasing suggestions; hard for thoughtless one to do,
   Without spoiling himself and the task. It's like
   Slithering down misguided playing dice in an assembly.

2. One unknown to the tricks of a task, as they are, keeping oneself
   Close to it, discussing its subtleties, fails on entering it.
   In the magnificently crowded hall, the bout of dice
   Appears easy for those who watch it from the sides

3. The game of chess will appear easy enough for those who sit in a row (and observe) without actually partaking in the glorious game; so also, even though it may seem easy enough for one remaining near to point out the crucial points in a wall, those who actually engage in the work without understanding the places where flaw exists fail miserably.

177. *சுற்றத்தார் நட்டார் எனச்சென் றொருவரை*
அற்றத்தால் தேறார் அறிவுடையார் – கொற்றப்புள்
ஊர்ந்துலகம் தாவின அண்ணலே யாயினும்
சீர்ந்தது செய்யாதா ரில்.

cuṟṟattār naṭṭār eṉacceṉ ṟoruvarai
aṟṟattāl tēṟār aṟivuṭaiyār – koṟṟappuḷ
ūrntulakam tāviṉa aṇṇalē yāyiṉum
cīrntatu ceyyātā ril.

1. What should be done in secret, be done so. Do not
   Part with the news though they be kins or friends.
   Even if it were the Lord of the bird, conquering th' world,
   Mean not the wise to lose their gains by any means.

2. These are relatives and friends; seeking thus, the wise ones
   Will not choose men for a secret task; even if one were the Lord
   Who flew across the world, mounted on his conquering bird
   There is none that will not do what is profitable for one.

3. There is none who will fail to take advantage of an opportunity if it were to yield beneficial results. Even God Thirumal who rides on the victorious bird (Brahminy kite –

Krishna) and who measured the universe with his legs is no exception to this. So the wise do not let even relatives and friends into a secret matter in which they are engaged.

178. *வெள்ளமாண் பெல்லாம் உடைய தமரிருப்ப*
உள்ளமாண் பில்லா ஒருவரைத் தெள்ளி
மறைக்கண் பிரித்தவரை மாற்றா தொழிதல்
பறைக்கண் கடிப்பிடு மாறு.

veḷḷamāṇ pellām uṭaiya tamariruppa
uḷḷamāṇ pillā oruvarait teḷḷi
maṟaikkaṇ pirittavarai māṟṟā toḻital
paṟaikkaṇ kaṭippiṭu māṟu.

1. Keeping out all relations of extreme goodness, but Keeping the cunning one unculled out while in secret Deliberations is like applying small sticks to the Reverberating drums.
2. While one has one's own people flooded with magnificent qualities If one chooses a person of no intrinsic worth in himself And keeps him apart for secret jobs without ever changing him That will be like beating a tom-tom with a stick.
3. When there are kith and kin possessed of immeasurable excellence of character, to fail to investigate and keep out from a secret one lacking nobility of character is akin to beating on a drum with a short drum-stick (and so publishing a secret).

179. *அன்பறிந்த பின்னல்லால் யார்யார்க்கும் தம்மறையே*
முன்பிறர்க் கோடி மொழியற்க – தின்குறுவான்
கொல்வாங்குக் கொன்றபி னல்ல துயக்கொண்டு
புல்வாய் வழிப்படுவார் இல்.

aṉpaṟinta piṉṉallāl yāryārkkum tammaṟaiyē
muṉpiṟark kōṭi moḻiyaṟka – tiṉkuṟuvāṉ
kolvāṅkuk koṉṟapi ṉalla tuyakkoṇṭu
pulvāy vaḻippaṭuvār il.

1. Secret plans should not be made known to others ere you
   Seek and sound the love they have for you. Do not
   Speak to them voluntarily. He that desires the deer's
   Meat, must have it slain first, ere preparing to cook.

2. Without judging one's loyalty and not otherwise, to whomsoever
   Let not one, rushing up before others, disclose one's secets in advance
   Without killing the deer in the way it has to be killed in order to eat it,
   After its escape, none prepares to dress up the venison.

3. Only after the stag is killed for eating in the way it should and not after it effects its escape, one engages in preparing condiments etc. for making a dish of venison To strangers whoever they may be, unless you make sure of their love towards you in advance, confide not thy secret voluntarily.

180. *நயவர நட்டொழுகு வாரும்தாம் கேட்டது*
உயவா தொழிவார் ஒருவரு மில்லை
புயலமை கூந்தற் பொலந்தொடி சான்றோர்
கயவர்க் குரையார் மறை.

nayavara naṭṭoḻuku vārumtām kēṭṭatu
uyavā toḻivār oruvaru millai
puyalamai kūntaṟ polantoṭi cāṉṟōr
kayavark kuraiyār maṟai.

1. Friends whom you regard as trustworthy would even
   Lend their ears to others and reveal your secrets. Lady with
   Nice cloud-like hair, wearing bangles! The learned and
   Wise would never speak out their mind to the cunning.

2. Lady of cloud-like tresses beautifully ornamented!
   There is no one who will not allow what they have heard
   To escape, even if they move with us in loving loyalty.
   The wise ones do not disclose secrets to the wicked.

3. O maid with cloud-like locks and bracelets of gold! Even those who are intimate friends fail not to investigate with others a secret they have been confided with. So the learned (wise) do not confide their secret to low people.

181. பெருமலை நாட பிறரறிய லாகா
அருமறையை ஆன்றோரே காப்பர் – அருமறையை
நெஞ்சிற் சிறியார்க் குரைத்தல் பனையின்மேல்
பஞ்சிவைத் தெஃகிவிட் டற்று.

perumalai nāṭa piṟaraṟiya lākā
arumaṟaiyai āṉṟōrē kāppar – arumaṟaiyai
neñciṟ ciṟiyārk kuraittal paṉaiyiṉmēl
pañcivait teḵkiviṭ ṭaṟṟu.

1. Great and wise men keep sacred truths to themselves,
Prate them not to narrow-minded people. It is like
Keeping a stack of cotton bale upon the palm-
Tree top and kicking it off to disperse in wind.

2. Lord of the land of lofty mountains! Secret truths rare,
Not to be divulged to others, only the wise will safeguard.
Explaining rare secret truths to small-minded men will be like
Placing a heap of cotton on a palmtree top and kicking it down.

3. O chief of the lofty (vast) hill-country! Only the greatly learned are capable of keeping a great (rare) secret; revealing a great secret to the mean-minded is akin to the carding of cotton at the top of a palmyra tree.

4. O King of the great Mountains! the wise keep sacred those secrets which ought not to be known by others; to impart them to the low-minded is like placing cotton on the top of palm, whence it disperses itself abroad.

182. விளிந்தாரே போலப் பிறராகி நிற்கும்
முளிந்தாரைத் தஞ்சம் மொழியலோ வேண்டா
அளிந்தார்கண் ஆயினும் ஆராயா னாகித்
தெளிந்தான் விளிந்து விடும்.

viḷintārē pōlap piṟarāki niṟkum
muḷintārait tañcam moḻiyalō vēṇṭā
aḷintārkaṇ āyiṉum ārāyā ṉākit
teḷintāṉ viḷintu viṭum.

1. One who divulges secret to proven friends could be
   Undone; how much more so if shared with those
   Who show their anger well and prove inimical.
   Foolish unconsidered act will sure ruin him.

2. Always as men in rage those who stand estranged
   To these merciless ones surrender not speaking out secrets,
   Even with regard to those who are lovingly affectionate
   He, who trusts without enquiring will be ruined.

3. One who without forethought reveals a secret to friends however intimate will bring ruin upon himself. So it is needless to stress that he should not confide his secret to those who lacking sympathy always put on an angry look as if they are perfect strangers.

183. ஆஅம் எனக்கெளி தென்றுலகம் ஆண்டவன்
மேஎம் துணையறியான் மிக்குநீர் பெய்திழந்தான்
தோஒம் உடைய தொடங்குவார்க் கில்லையே
தாஅம் தரவாரா நோய்.

āam eṉakkeḷi teṉṟulakam āṇṭavaṉ
mēem tuṇaiyaṟiyāṉ mikkunīr peytiḻantāṉ
tōom uṭaiya toṭaṅkuvārk killaiyē
tāam taravārā nōy.

1. Neglecting his minister's caution the king avowed the
   Beggar, "Yes, it's easy for me," and swore pouring water.
   Therefore begin not a faulty task disregarding words of the
   Caring wise, for there's no harm that comes uninvited.

2. Yes! It is easy for me! Saying thus, the ruler of the world
   Not listening to his minister nearby, big in pride, with water

Sanctified the gift and lost. For those commencing a faulty work
No grief unless they give it to themselves.

3. Mavali who ruled the entire world without understanding the words of his minister declaring in great pride that it would be easy for him to gift away three paces of land poured out sacred water promising to give three paces of land and lost his kingdom. So for those who begin to do blameworthy things, there is no evil that cannot be brought on themselves by themselves.

184. *நற்பால சுற்றாரும் நாடாது சொல்லுவர்*
இற்பாலர் அல்லார் இயல்பின்மை நோவதென்
கற்பால் இலங்கருவி நாடமற் றியரானும்
சொற்சோரா தாரோ இலர்.

naṟpāla cuṟṟārum nāṭātu colluvar
iṟpālar allār iyalpiṉmai nōvateṉ
kaṟpāl ilaṅkaruvi nāṭamaṟ ṟiyarāṉum
coṟcōrā tārō ilar.

1. Men of noble birth and knowledge sometimes utter
Unconsidered words; why do you then grieve if
Men of lower birth and no education use offensive words?
Son of mountainous region ripped with rills!

2. Lord of the land of streams flowing among rocks! Even the
learned
Of good birth speak without seeking to understand. Why then,
Should one grieve over the unnaturalness of men not like them?
Whoever it might be, there is none that has not faulted in speech.

3. When even those born of a good family and well-learned sometimes utter words indiscriminately; so what is the good of resenting the words of the low born? There is none free from faulty utterance.

4. When even those of good family and education sometimes speak without consideration, why should they be distressed by the offensive words of those of mean birth? O Lord of the country where the waters gush sparkling from the rock! Are there any on earth who offend not by their words? there are not.

185. பூந்தண் புனற்புகார்ப் பூமிகுறி காண்டற்கு
வேந்தன் வினாயினான் மாந்தரைச் சான்றவன்
கொண்டதனை நாணி மறைத்தலால் தன்கண்ணிற்
கண்டதூஉம் எண்ணிச் சொலல்.

pūntan punarpukārp pūmikuri kāṇṭarku
vēntan vināyinān māntaraic cānravan
koṇṭatanai nāṇi maraittalāl tankaṇṇir
kaṇṭatūum eṇṇic colal.

1. When the King came to survey the land at Puhar
   Enquired he the folk of details, an elder protected
   An intruder, by hiding his encroachments, to avoid shame.
   Anything seen with eyes should be moderated before said.
2. To survey the ownership of land at well-watered Puhar, cosy and cool,
   The monarch held enquiries with the people. The wisely just
   Finding they concealed in shame what they held in their possession
   Decreed, even what was seen with his own eyes, only after deliberations.
3. The Chozha king enquired of the people the extent of the land in the lovely cool watered Puhar. A noble-minded person dreading to betray the man who was illegally (surreptitiously) enjoying a certain portion of the land, deliberately excluded it from his calculation and gave out the rest as the extent. So one should be wary of even speaking about things known by direct observation.

186. ஒருவன் உணராது உடன்றெழுந்த போருள்
இருவ ரிடைநட்பான் புக்கால் – பெரிய
வெறுப்பினால் போர்த்துச் செறுப்பின் தலையுள்
குறுக்கண்ணி யாகி விடும்.

oruvan uṇarātu uṭanreḻunta pōruḷ
iruva riṭainaṭpān pukkāl – periya
veruppināl pōrttuc ceruppin talaiyuḷ
kurukkaṇṇi yāki viṭum.

1. Interceding 'tween two at loggerheads to make peace,
   Understanding not how he would be received, would their
   Anger aggravate. It is like trying to bind the short cord
   Hanging snapped between two horns of a bull.

2. In a battle started by one in rage, without any understanding,
   Out of friendship for two sides, if one intervenes,
   If due to great bitterness, they wax in pride still more enraged,
   It will be like a snapped head-rope on an angy bull.

3. If one without proper understanding, intercedes in a furious fight between two people with a view to settle their differences amicably and they out of great enmity, without paying heed to his words are bent on renewing their fight, such an act of his will be akin to one trying to remove the short rope tied round the head of a furious bull.

187. எனைப்பலவே யாயினும் சேய்த்தாற் பெறலின்
தினைத்துணையே யானும் அணிக்கோடல் நன்றே
இனக்கலை தேன்கிழிக்கும் மேகல்சூழ் வெற்ப
பனைப்பதித் துண்ணார் பழம்.

e̲naippalavē yāyi̲num cēyttā̲r pe̲rali̲n
ti̲naittuṇaiyē yā̲num aṇikkōṭal na̲n̲rē
i̲nakkalai tē̲nkiḻikkum mēkalcūḻ ve̲rpa
pa̲naippatit tuṇṇār paḻam.

1. Better to take short-term benefit though small than to
   Get too many benefits after a long time. Lord of the mountain
   region where monkeys tear the honeycomb and taste!
   Vain it is to plant palm seed in hope of eating the fruit.

2. Lord of the lofty rocks where the male monkeys with their clan
   Tear the honey-combs! Though small as a grain, it is better to
   get it done
   In a limited time, than to accomplish though a great many things
   a delay.
   None eats the palmfruit by planting a seed and waiting for it.

3. O chief of the high-land surrounded by lofty hills where the male monkeys of goodly breed tear open the bee hives (and drink their fill of honey)! Far better than even the many plentiful things one would get in a far distant future, is the benefit however small it be one gets here and now. None would put the palmyra fruit obtained into the earth and wait till it grows into a tree, to eat its fruit.

188. மனங்கொண்டக் கண்ணும் மருவில செய்யார்
கனங்கொண் டுரைத்தவை காக்கவே வேண்டும்
சனங்கள் உவப்பன செய்யாவும் செய்க
இனங்கழு வேற்றினார் இல்.

manaṅkoṇṭak kaṇṇum maruvila ceyyār
kanaṅkoṇ ṭuraittavai kākkavē vēṇṭum
canaṅkaḷ uvappana ceyyāvum ceyka
inaṅkaḻu vēṟṟinār il.

1. Though one desires one won't do what all others don't;
So would he be firm in avoiding what most do not desire;
Though books forbid, if preferred by people, one must; for
Total impaling or genocide is never possible.

2. Those who will not do the untraditional even when their heart desires
Must safeguard with a weighty resolve what the texts have said
Common people will do what are pleasurable, though forbidden
None has sentenced a whole people to death.

3. The wise do not do a thing even if the mind desires it, if such an act be contrary to usage. If the moral codes prohibit a thing such injunction should be safeguarded. Even when the codes of conduct inhibit an act, it should be done if it be pleasing to the people at large There is none on earth who has hanged the people at large for welcoming a thing prohibited by the Shastras.

189. கடுப்பத் தலைக்கீறிக் காலும் இழந்து
நடைத்தாரா என்பதூஉம் பட்டு – முடத்தோடு
பேர்பிறி தாகப் பெறுதலால் போகாரே
நீர்குறி தாகப் புகல்.

katuppat talaikkīrik kālum ilantu
nataittārā enpatūum pattu – mutattōtu
pērpiri tākap perutalāl pōkārē
nīrkuri tākap pukal.

1. Since venturing into narrow ravines in deep waters
Brings in its wake a hurt head, broken limbs, earns many
Names like 'the lame' and other stigmas and marks of
Shame get attached, wise ones dare not enter deep waters.

2. As it painfully cuts one's head, causes one to lose one's legs,
Makes it doubtful if one will walk again, besides the name
Of 'lame-footed' earns for one other names, one will not
Enter a ravine because the waters flow narrowly.

3. The wise do not avoid a fordable river where the waters are at a low ebb and venture cross turbulent waters flowing midst steep crags and slippery boulders that would result not only in a deep gash in the head, loss of strength in the legs and power to walk but also many other ills besides.

190. சிறிதாய கூழ்பெற்றுச் செல்வரைச் சேர்ந்தார்
பெரிதாய கூழும் பெறுவர் – அரிதாம்
இடத்துள் ஒருவன் இருப்புழிப் பெற்றால்
கிடப்புழியும் பெற்று விடும்.

ciritāya kūlperruc celvaraic cērntār
peritāya kūlum peruvar – aritām
itattul oruvan iruppulip perrāl
kitappuliyum perru vitum.

1. One who earns his porridge by working for a rich man
Soon would learn to earn a sumptuous meal. The first
Pace taken to getting a seat is he would secure a
Place to stretch himself soon and sleep.

2. Those who have sought to serve the rich getting a small reward
   Will in due time receive a larger pay. In a rare assembly
   If one wins a place just to sit, in due course,
   One will win a place to lie down too.

3. One who gets a seat in a rare commodious (palatial) building is sure of securing enough place a while to sleep. So too, those who get the patronage of affluent people, though they may get paltry food to start with, are sure to get enough and more by and by.

191. புன்சொல்லும் நன்சொல்லும் பொய்யின் றுணர்கிற்பார்
வன்சொல் வழியராய் வாழ்தலும் உண்டாமோ
புன்சொல் இடர்ப்படுப்ப தல்லால் ஒருவனை
இன்சொல் இடர்ப்படுப்ப தில்.

pun̲collum nan̲collum poyyin̲ ṟuṇarkiṟpār
van̲col vaḻiyarāy vāḻtalum uṇṭāmō
pun̲col iṭarppaṭuppa tallāl oruvan̲ai
in̲col iṭarppaṭuppa til.

1. Those, who've known the effects of words, good and bad,
   Choose would they to use harsh words? Offensive words
   Hurt others, besides hurting the users themselves; wheareas
   Courteous words never hurt anyone.

2. Wounding speech and goodly counsel those who know them
   faultlessly
   Will they ever live in the way of using harsh words?
   Wounding speech causes nothing but grief. To one
   Kind words cause no grief.

3. Harsh words land one in trouble, but never polite words. So would those who understand aright the consequences of hard and sweet words ever take to the path of harsh words?

4. When the nature of bad words and good words is truly considered, will those who use hard words ever be found to prosper? Good words have never been the cause of sorrow, though bad words often have.

192. மெய்ந்நீர ராகி விரியப் புகுவார்க்கும்
பொய்ந்நீர ராகிப் பொருளை முடிப்பார்க்கும்
எந்நீர ராயினும் ஆக அவரவர்
தந்நீர ராதல் தலை.

meynnīra rāki viriyap pukuvārkkum
poynnīra rākip porulai mutippārkkum
ennīra rāyinum āka avaravar
tannīra rātal talai.

1. Good-natured start on a task extending their goodness.
Bad natured accomplish things by any means.
May be their tacts differed. Let them at all times
Stay true to their natural selves.

2. Of truthful character, those who enter their task enlarging their worth,
Of false nature, who complete the task they want to achieve
Let them be of whatever nature; for either of them
The best is to become true to his own self.

3. Good people begin to do a task maintaining their real goodness, whereas evilminded people would get the things done employing any means. It must be remembered that at all times it is adviseable to remain true to oneself.

193. யாவரே யாயினும் இழந்த பொருளுடையார்
தேவரே யாயினும் தீங்கோர்ப்பர் – பாவை
படத்தோன்று நல்லாய் நெடுவேல் கெடுத்தான்
குடத்துளும் நாடி விடும்.

yāvarē yāyinum ilanta porulutaiyār
tēvarē yāyinum tīṅkōrppar – pāvai
patattōnru nallāy netuvēl ketuttān
kutattulum nāti vitum.

1. He who has lost something begins to suspect all around,
Be they great men or the host of heaven; when one has

Lost his long lance he'd search for it even in the
Smallest mud pot.

2. Lady looking like a painted damsel! Whoever it might be,
Those that have lost their possession will wrongly suspect
Even if they were gods to be thieves. One that has lost
His tall spear will search for it even in a pot.

3. O goodly damsel of pictured loveliness. The man who has lost his long spear will search for it even in a pitcher! So one who has lost any property, however wise he be, will suspect in an evil way even Devas (before him) of theft.

194. துயிலும் பொழுதத் துடைவூண்மேற் கொண்டு
வெயில்விரி போழ்தின் வெளிப்பட்டா ராகி
அயில்போலுங் கண்ணாய் அடைந்தார்போல் காட்டி
மயில்போலும் கள்வ ருடைத்து.

tuyilum poḻutat tuṭaivūṇmēṟ koṇṭu
veyilviri pōḻtiṉ veḷippaṭṭā rāki
ayilpōluṅ kaṇṇāy aṭaintārpōl kāṭṭi
mayilpōlum kaḷva ruṭaittu.

1. While all are asleep he burgles in to steal food, but comes
Smiling when the sun shines bright, like a guileless friend.
Lance-like sharp-eyed maid! Thieves take such a
Stance that they are like the peacock.

2. Lady of eyes resembling a spearhead! Eating their food
Through breaking the door while others are asleep,
Coming out in public when daylight spreads as if well-endowed
The world is full of thieves like unto peacocks.

3. O damsel with eyes lovely like the spearhead! There are people who at dead of night, when the world is plunged in sleep, breaking open houses and making a living thereby, at break of day wake up and making their appearance behave as if they were friendly with others, like the peacock (that swallowing a snake looks innocent and docile) the world has such people in its fold! (So we have to be wary of such people.)

195. *செல்லற்க சேர்ந்தார் புலம்புறச் செல்லாது*
நில்லற்க நீத்தார் நெறியொரீஇப் – பல்காலும்
நாடுக தான்கண்ட நுட்பத்தைக் கேளாதே
ஓடுக ஊரோடு மாறு.

cellaṟka cērntār pulampuṟac cellātu
nillaṟka nīttār neṟiyorīip – palkālum
nāṭuka tāṉkaṇṭa nuṭpattaik kēḷātē
ōṭuka ūrōṭu māṟu.

1. Choose not to go in evil ways that hurt your kith and kin;
Refuse not to go by the righteous ways sages suggest
Ponder over your deliberations oft; but go not
Yonder to ask; simply follow suit with the world.

2. Don't go in evil path causing your dependents to lament
Don't stand without going down the path shown by saints
Seek often the subtle import of what one has experienced
Without consulting anyone, run as the world runs.

3. Act not in such a way as to put to grief those who have sought thy patronage; deviate not from the path (of virtue) shown by ascetics; conduct more and more research into the field of your special study and minute (great) discoveries; act without questioning as the world does.

196. *தெருளா தொழுகும் திறனிலா தாரைப்*
பொருளா லறுத்தல் பொருளே – பொருள்கொடுப்பின்
பாணித்து நிற்கிற்பார் யாருளரோ வேற்குத்தின்
காணியின் குத்தே வலிது.

teruḷā toḻukum tiṟaṉilā tāraip
poruḷā laṟuttal poruḷē – poruḷkoṭuppiṉ
pāṇittu niṟkiṟpār yāruḷarō vēṟkuttiṉ
kāṇiyiṉ kuttē valitu.

1. Meet not your enemy in combat who knows not your valour
Meet it is to defeat him by gifting a piece of land to a hired

Fighter. Is there one who resists the temptation? Money is
Mightier by far than a stab with a spear.

2. Will-less weaklings who behave with no self-knowledge
It is proper that they must be won by wealth. If wealth is given
Who is there who will stand hesitating? Stronger than
A spear's assault is the assault of a little gift of land.

3. What needs to be done is to kill, with the help of money, thy incompetent enemy who acts in pride without understanding his real position. Who will hesitate to kill such an enemy if money is paid for such a deed. The thrust of gold, however little is more deadly than the thrust of the sword.

197. *ஒல்லாத வின்றி உடையார் கருமங்கள்*
நல்லவாய் நாடி நடக்குமாம் – இல்லார்க்கு
இடரா வியலும் இலங்குநீர்ச் சேர்ப்ப
கடலுள்ளும் காண்பவே நன்கு.

ollāta vin̲r̲i uṭaiyār karumaṅkaḷ
nallavāy nāṭi naṭakkumām – illārkku
iṭarā viyalum ilaṅkunīrc cērppa
kaṭaluḷḷum kāṇpavē nan̲ku.

1. Neglecting none as impossible, all deeds come in handy,
Magnificently successful to the moneyed – but to the poor
Things bring only woe. The rich see well in dark waters too,
King of the land surrounded by water!

2. Lord of shores of bright brine! The tasks of the rich
With obstacles none proceed towards goodly victory
For the have-nots everything ends bringing grief,
Even crossing the seas the rich see but good success.

3. O chief of the lovely coastal region! The work undertaken by the rich is executed in the way it should be without any insurmountable obstacles (impediments); for those lacking riches, deeds performed end in failure. Those possessing

wealth successfully execute their works even in places beyond the sea!

198. அருமை யுடைய பொருளுடையார் தங்கண்
கரும முடையாரை நாடார் – எருமைமேல்
நாரை துயில்வதியும் ஊர குளந்தொட்டுத்
தேரை வழிச்சென்றார் இல்.

arumai yuṭaiya poruḷuṭaiyār taṅkaṇ
karuma muṭaiyāraināṭār – erumaimēl
nārai tuyilvatiyum ūra kuḷantoṭṭut
tērai vaḻiccenṟār il.

1. Rich entrepreneurs do not go in search of skilled labour. Such workers approach the rich themselves. Lord of the Land where cranes sleep on buffalo's back! Those who Plan and dig a tank do not go catching frogs to fill it.
2. Lord of the land where the crane drowses on the buffalo. Those endowed with precious wealth will not go after Seeking those that will undertake a task for them None will dig a pond to seek the home of a toad.
3. O chief of the riverine region where the heron slumbers on the buffalo! Whoever goes in search of a frog (toad) after digging a tank? So too, those possessed of rare riches have not to seek people to transact bussiness with them. (They will come of their own accord.)

199. அருளுடை யாருமற் றல்லா தவரும்
பொருளுடை யாரைப் புகழாதா ரில்லை
பொருபடைக் கண்ணாய் அதுவே திருவுடையார்
பண்டம் இருவர் கொளல்.

aruḷuṭai yārumaṟ ṟallā tavarum
poruḷuṭai yāraip pukaḻātā rillai
porupaṭaik kaṇṇāy atuvē tiruvuṭaiyār
paṇṭam iruvar koḷal.

1. Saintly men and men of no quaintly grace all alike
Daintily praise the rich. Lady with lance-like eyes!
Merchandise of the moneyed is at once
Purchased by many.

2. Lady of eyes resembling a warring spearhead!
Men of saintly grace and others lacking saintliness
There is no one who speaks not in praise of the rich.
Goods of the fortunate rich, both receive.

3. O maid with warring spear-like eyes! There is none, whether compassinate or otherwise, who praises not the rich; such praise is akin to two people with different motives competing for the things of the holy ones.

200. *உடையதனைக் காப்பான் உடையான் அதுவே*
உடையானைக் காப்பதூஉ மாகும் – அடையின்
புதற்குப் புலியும் வலியே புலிக்குப்
புதலும் வலியாய் விடும்.

uṭaiyataṉaik kāppāṉ uṭaiyāṉ atuvē
uṭaiyāṉaik kāppatūu mākum – aṭaiyiṉ
putaṟkup puliyum valiyē pulikkup
putalum valiyāy viṭum.

1. Owner guards his possessions, and the possessions in
Turn take care of the owner. For the ambushing tiger
Bush gives cover and protection; so does the tiger to
Bush gives protection and safety.

2. What is possessed its possessor safeguards
And it, the possession, safeguards its possessor
While crouching under, to the bush the tiger, is its strength,
And to the tiger, the bush becomes its strength.

3. When the tiger seeks shelter in a jungle (thicket) it affords protection to the jungle which shelters it. So too, he who safeguards his property is deemed possessed; such possession affords protection to its owner.

201. வருவாய் சிறிதெனினும் வைகலும் ஈண்டின்
பெருவாய்த்தாய் நிற்கும் பெரிதும் – ஒருவாறு
ஒளியீண்டி நின்றால் உலகம் விளக்கும்
துளியீண்டில் வெள்ளம் தரும்.

varuvāy ciriteninum vaikalum īṇṭin
peruvāyttāy nirkum peritum – oruvāru
oliyīṇṭi ninrāl ulakam viḷakkum
tuḷiyīṇṭil veḷḷam tarum.

1. Small though the income, if saved a little daily, it snow-Balls into a huge amount. The world can be lit bright if All stars together shed their twinkles in a cluster, even as Small rain-drops gather to make a deluge of water.

2. Though one's income is small, if it accumulates daily, It will grow to very big size. If stars stand together Shedding their cumulative light, the world will be lit In a way. Little drops accumulating yield great floods.

3. If the stars were to come close together and shine, they will in a way brighten the world; if the raindrops were to gather, thick without interspacing, the world will be inundated; so also, even if one has a meagre income; if he were to put by something, however little, each day, it will swell to immense proportions.

202. உள்ளூர் அவரால் உணர்ந்தாம் முதலெனினும்
எள்ளாமை வேண்டும் இலங்கிழாய் – தள்ளாது
அழுங்கல் முதுபதி அங்காடி மேயும்
பழங்கன்று ஏறாதலும் உண்டு.

uḷḷūr avarāl uṇarntām mutaleninum
eḷḷāmai vēṇṭum ilaṅkilāy – taḷḷātu
aluṅkal mutupati aṅkāṭi mēyum
palaṅkanru ērātalum uṇṭu.

1. Though the city folk know one has just a small capital No one should laugh at him. Dazzling young lady! The calf

Loafing around the noisy old city market might one day
Grow to be a sturdy healthy bull.

2. Lady of glittering ornaments! Though small one's capital,
Known only to the men of one's local town, one should not
Laugh at it. Grazing in the market of the noisy old city,
The weakling calf of old grows to sturdy bull.

3. O maid of lustrous jewels! The pretty grown-up calf moving about with unsteady steps and feeding in the market may one day grow even to be a stud-bull! So, even though we learn first hand from the local people atleast the very limited means of a person, we should not speak light of him as one of negligible means.

203. *களமர் பலரானும் கள்ளம் படினும்*
வளமிக்கார் செல்வம் வருந்தா – விளைநெல்
அரிநீர் அணைதிறக்கும் ஊர அறுமோ
நரிநக்கிற் றென்று கடல்.

kaḷamar palarāṉum kaḷḷam paṭiṉum
vaḷamikkār celvam varuntā – viḷainel
arinīr aṇaitiṟakkum ūra aṟumō
narinakkiṟ ṟeṉṟu kaṭal.

1. Though many a field-hand steals a handful every day
No great loss would come to the mighty rich. Lord of the
Harvest lands whose bunds are opened to drain the water!
Barest can the ocean become, if a fox laps it up?

2. Lord of the land where they open the bund to drain the harvest fields!

Even if by many a servant allowed to be stolen
The wealth of the abundant rich suffers no dearth.
Will the ocean go dry, a fox lapping it up?

3. O chief of the riverine region where tillers open the sluice (floodgate) to drain the water in the fields before reaping the paddy crops! Does the sea-water dry up at the licking of the fox? (No!) So too, the vast resources of the wealthy do not

suffer a setback by the pilferings of the many who work in the estate.

204. நாடறியப் பட்ட பெருஞ்செல்வர் நல்கூர்ந்து
வாடிய காலத்தும் வட்குபவோ – வாடி
வலித்துத் திரங்கிக் கிடந்தே விடினும்
புலித்தலையை நாய்மோத்தல் இல்.

nāṭaṟiyap paṭṭa peruñcelvar nalkūrntu
vāṭiya kālattum vaṭkupavō – vāṭi
valittut tiraṅkik kiṭantē viṭiṉum
pulittalaiyai nāymōttal il.

1. Would the world-renowned rich people feel low
When they happen to wallow in poor conditions?
Would a dog go near and smell a starving, shriveled, tiger's
Head, lying low, and enervated on the ground though?

2. Will the abundant rich, eminent throughout the land,
Appear poor and lowly even in times of drooping poverty?
Though it lies wearied with hunger, pain-ridden, and shrunk,
A tiger's head is never sniffed at by a dog.

3. Even when the tiger, due to old age and faint with hunger, with aching muscles and shrunken skin lays itself down, the dog does not get near even to smell its head; so too, would the well-known once affluent people, even in their adversity look degraded and of no consequence to the mean?

205. தந்தம் பொருளும் தமர்கண் வளமையும்
முந்துற நாடிப் புறந்தரல் ஓம்புக
அந்தண் அருவி மலைநாட சேணோக்கி
நந்துநீர் கொண்டதே போன்று.

tantam poruḷum tamarkaṇ vaḷamaiyum
muntuṟa nāṭip puṟantaral ōmpuka
antaṇ aruvi malaināṭa cēṇōkki
nantunīr koṇṭatē pōṉṟu.

1. Save money and wealth in your own interest and for those that Have become your dependants, for future needs. Lord of the Land of cascades and rills! Like the snail that collects water before-
Hand for the length of journey it is to make.

2. Lord of the land of hills where flow beautifully cool streams! Considering beforehand each his own wealth and the abundance
Of his people, providing for the future, let one protect one's riches,
Like the snail that carries waters for the distance to be traversed.

3. O chief of the hill-country abounding in cool and lovely cascades! Like the snail that stores up water to serve for long against scarcity, it behoves one to examine in advance his own resources and the financial position of his kith and kin and earn and save with a view to give later.

206. *மறந்தானும் தாமுடைய தாம்போற்றி னல்லால்*
சிறந்தார் தமரென்று தேற்றார்கை வையார்
கறங்குநீர்க் காலலைக்கும் கானலஞ் சேர்ப்ப
இறந்தது பேர்த்தறிவார் இல்.

mar̲antān̲um tāmuṭaiya tāmpōr̲r̲i n̲allāl
cir̲antār tamaren̲r̲u tēr̲r̲ārkai vaiyār
kar̲aṅkunīrk kālalaikkum kān̲alañ cērppa
ir̲antatu pērttar̲ivār il.

1. Take care the wise, of their things; even forgetting, trust not belongings with
Fake friends and relations, because things once gone out of
Hands will never come back to us. Lord of resounding rills filled
Land! None ever gets back that which is lost.

2. Without guarding what one owns oneself, even in forgetfulness,
One will not leave it to untrustworthy hands, as they are excellent relatives;

Lord of shores of groves washed by backwaters of resounding brine!
There is none that knows to get back the dead and gone.

3. O chief of the lovely coastal region where the noisy waves of the lagoons lash on the groves! Since there is none who knows how to recover property once lost, one should safeguard one's own property without ever even forgetfully entrusting it to the care of unreliable people, deeming them as one's better or one's kith and kin.

207. அமையா இடத்தோர் அரும்பொருள் வைத்தால்
இமையாது காப்பினும் ஆகா – திமையோரும்
அக்காலத் தோம்பி அமிழ்துகோட் பட்டமையால்
நற்காப்பின் தீச்சிறையே நன்று.

amaiyā iṭattōr arumporuḷ vaittāl
imaiyātu kāppiṉum ākā – timaiyōrum
akkālat tōmpi amiḻtukōṭ paṭṭamaiyāl
naṟkāppiṉ tīcciṟaiyē naṉṟu.

1. A thing kept in an unfit place, though under strict vigil,
The thing could be stolen; even though the winkless host of Heaven guarded ambrosia they lost it to Garuda.
Even better than strict vigil is simple wall protection.

2. An object of rare value, if left in an unsuitable venue,
Though it be watched under unwinking eyes, it cannot be guarded.
Even the gods, in days of yore, guarding ambrosia lost it to *garuda.*
Therefore, better a closed prison than a strict watch.

3. Though Devas in ancient times stood guard over Amrit, it was snatched away by Garuda. So it is better to put a rare thing in a safe and strong place than keep winkless vigil over it. So if we keep a rare thing in an unsuitable place, it is impossible to safeguard it though one keeps a winkless watch over it.

208. ஊக்கி உழந்தொருவர் ஈட்டிய ஒண்பொருளை
நோக்குமின் என்றிகழ்ந்து நொவ்வியார் கைவிடுதல்
போக்கில்நீர் தூஉம் பொருகழித் தண்சேர்ப்ப
காக்கையைக் காப்பிட்ட சோறு.

ūkki ul̲antoruvar īṭṭiya oṇporuḷai
nōkkumin̲ en̲r̲ikal̲ntu novviyār kaiviṭutal
pōkkilnīr tūum porukal̲it taṇcērppa
kākkaiyaik kāppiṭṭa cōr̲u.

1. Instead of taking care of hard-earned valuable thing themselves Entrusting it to the care of undeserving low people – Lord of the Shores where there is the sprinkle of water from salt pans! It's like Crows kept guard over cooked rice.

2. Lord of cool shores of backwaters embattled by drainless brine!
Glittering wealth that one has earned through effort and hard labour,
With no concern to look after it, leaving it to the hands of the lowly
Is like cooked rice with crows to guard it.

3. O chief of the coastal region abounding in cool lagoons that finding no outlet for water toss their waves on the shore and spray! Despising to safeguard one's hard earned, goodly wealth, if one were to entrust it to the care of the mean, it will be akin to the food over which the crow is set to keep watch!

209. தொடிமுன்கை நல்லாய்அத் தொக்க பொருளைக்
குடிமகன் அல்லான்கை வைத்தல் – கடிநெய்தல்
வேரி கமழும் விரிதிரைத் தண்சேர்ப்ப
மூரியைத் தீற்றிய புல்.

toṭimun̲kai nallāyat tokka poruḷaik
kuṭimakan̲ allān̲kai vaittal – kaṭineytal
vēri kamal̲um viritirait taṇcērppa
mūriyait tīr̲r̲iya pul.

1. Wealth long earned and accumulated cannot be trusted
With the lowly men of no lineage. It is like
Feeding an old bull with grass. Lord of fragrant shores!
Lady wearing bangles!

2. Goodly damsel of bangled forearms! Lord of the cool shores
Of widening waves fragrant with fresh-blown *neithal!*
Wealth accumulated, to be left into the hands of one,
Of no good lineage, is useless as feeding a stray bull with grass.

3. O maid with bangles on thy wrists (fore-arms?) O chief of the cool coastal region where the sea heaves with massive waves and the air is filled with fragrance of new blown *neithal* blooms! If one were to entrust to the care of a low-born the immense wealth hard-earned, such act will be akin to feeding an old, old ox with grass!

210. முன்னை யுடையது காவாது இகந்திருந்து
பின்னையஃ தாராய்ந்து கொள்குறுதல் – இன்னியல்
மைத்தடங்கண் மாதராய் அஃதாதல் வெண்ணெய்மேல்
வைத்து மயில்கொள்ளு மாறு.

munnai yuṭaiyatu kāvātu ikantiruntu
pinnaiyak tārāyntu kolkurutal – inniyal
maittaṭaṅkaṇ mātarāy aktātal veṇṇeymēl
vaittu mayilkoḷḷu māru.

1. Failing to catch hold of the things right in front, later
Trailing behind them after deliberation – Young lady with
Painted eyes! It's like trying to place butter on peacock's head
Daintily to take hold of it.

2. Damsel of sweet-natured, wide eyes, anointed with black!
At first, not to safeguard what one has but to sit hating it
And later on, with great searching, to attain the very same
Is like placing butter on its head to capture a peacock.

3. O sweet-natured maid with large painted eyes! First despising to secure and safeguard the property that is ready to hand and

later on to attempt to secure it when it is difficult to do so, this will be akin to endeavouring to catch a peacock after putting butter on its head (to melt down and blind its eyes).

211. கைவிட்ட ஒண்பொருள் கைவர வில்லென்பார்
மெய்ப்பட்ட வாறே உணர்ந்தாரால் – மெய்யா
மடம்பட்ட மானோக்கின் மாமயி லன்னாய்
கடம்பெற்றான் பெற்றான் குடம்.

kaiviṭṭa oṇporuḷ kaivara villeṉpār
meyppaṭṭa vāṟē uṇarntārāl – meyyā
maṭampaṭṭa māṉōkkiṉ māmayi laṉṉāy
kaṭampeṟṟāṉ peṟṟāṉ kuṭam.

1. What one has lent is lost for ever and cannot be
   Got back if there is no evidence, say the wise –
   Spotted deer-like innocent lady! Instead of repayment
   What he lent got him back a pot (of snakes).
2. Glittering wealth lent without evidence shall never come back, –
   So they say truly, those who know the world in its true colours;
   Lady looking a glorious peacock, with eyes of a startled deer!
   To get back one's loan, one must get one's hands into a pot of snake.
3. O simple maid with gazelle look resembling a rare peacock! The really wise who know the way of the world declare in truth that the goodly money lent to another (without proper witness or record) is seldom repaid. What the creditor gets in the place of money is only the pot of snake (to take his oath)!

212. கடங்கொண்ட ஒண்பொருளைக் கைவிட் டிருப்பார்
இடங்கொண்டு தம்மினே என்றால் – தொடங்கிப்
பகைமேற்கொண் டார்போலக் கொண்டார் வெகுடல்
நகைமேலும் கைப்பாய் விடும்.

kaṭaṅkoṇṭa oṇporuḷaik kaiviṭ ṭiruppār
iṭaṅkoṇṭu tammiṉē eṉṟāl – toṭaṅkip
pakaimēṟkoṇ ṭārpōlak koṇṭār vekuṭal
nakaimēlum kaippāy viṭum.

1. One who has spent th' enormous money one borrowed,
   When accosted by the lender for repayment
   Feigning enmity with the lender the debtor might differ;
   Frowning done though in fun would end in bitterness.

2. Those that leave into the hands of friends, glittering wealth
   borrowed
   From others, if they seek their place and demand for its return,
   As if to enmity turned, the borrowers start showing anger.
   Even if jovially done it leads to bitterness of heart.

3. If the creditor were to go to the debtor who has already spent the money taken as loan and ask for repayment of debt, and if he were to begin to talk as if in enmity and in wrath though only in sport, it will grieve the creditor.

213. அல்லது செய்வார் அரும்பொருள் ஆக்கத்தை
நல்லது செய்வார் நயப்பவோ – ஒல்லொலிநீர்
பாய்வதே போலும் துறைவகேள் தீயன
ஆவதே போன்று கெடும்.

allatu ceyvār arumporuḷ ākkattai
nallatu ceyvār nayappavō – ollolinīr
pāyvatē pōlum tuṟaivakēḷ tīyaṉa
āvatē pōṉṟu keṭum.

1. Would ever the good covet the growing wealth of the bad?
   Lord of the land whose shores resound with surging waves!
   Evil and ill-gotten wealth always seem to grow big; but you
   See it'll soon get collapsed.

2. Will they who do good ever aspire for the abundance
   Of rare wealth accruing to those who do evil?
   Lord of the harbour where on rocks flow the echoing waters!
   Listen! Ill-gotten riches, as if increasing, will decay.

3. O chief of the maritine region where the waves of the sea dashing on the shore look like water leaping over the rocks, listen! Ill-gotten wealth will appear to flourish for a time and then dwindle into nought. So would the virtuous ever hanker after the precious wealth acquired by the wicked?

214. தொன்மையின் மாண்ட துணிவொன்றும் இல்லாதார்
நன்மையின் மாண்ட பொருள்பெறுதல் – இன்னொலிநீர்
கல்மேல் இலங்கு மலைநாட மாக்காய்த்துத்
தன்மேல் குணில்கொள்ளு மாறு.

toṉmaiyiṉ māṇṭa tuṇivoṉṟum illātār
naṉmaiyiṉ māṇṭa poruḷpeṟutal – iṉṉolinīr
kalmēl ilaṅku malaināṭa mākkāyttut
taṉmēl kuṇilkoḷḷu māṟu.

1. Those who have not acquired knowledge by deep study but
   Amassed great wealth without any goodness – Lord of the
   Cascading mountains! They are like the fruit-bearing mango
   tree that
   Has on itself the greatest blows with short sticks.

2. Lord of the land of shining mount where on rock flow waters
   Sweet-sounding! Those with no belief in the magnificent morals
   Of old, to acquire wealth considered glorious among one's
   blessings
   Is like a fruit-laden mango tree inviting stones on itself.

3. O chief of the hill-country where the music-making waterfall flows over rocks and boulders! The acquirement of esteamable wealth by those ignorant of ancient books of knowledge is akin to a mango tree putting forth fruits getting stoned (by people for its fruits).

215. பெற்றாலும் செல்வம் பிறர்க்கீயார் தாந்துவ்வார்
கற்றாரும் பற்றி இறுகுபவால் – கற்றா
வரம்பிடைப் பூமேயும் வண்புனல் ஊர
மரங்குறைப்ப மண்ணா மயிர்.

peṟṟālum celvam piṟarkkīyār tāntuvvār
kaṟṟārum paṟṟi iṟukupavāl – kaṟṟā
varampiṭaip pūmēyum vaṇpuṉal ūra
maraṅkuṟaippa maṇṇā mayir.

1. Though learned, some cling to the wealth they earned. Neither do
   They enjoy it themselves, nor do they share it with others. Lord of the
   Pastures where the cow and her calf graze the blossoms on the bunds!
   Hatchet used for cutting trees cannot crop the hair.

2. Lord of the land of fertilizing waters where on the bunds
   The cow, with her calf, grazes on flowers! Acquiring wealth,
   Neither do they give it to others; nor enjoy it themselves; even the learned
   Cling to it closely. Tree-pruning scissors tonsure not the hair.

3. O chief of the fertile riverine region where the delivered cow feeds on the lilies blowing at the verge of the pond! The woodcutting implements are useless for shaving the hair. So also, when wealth is acquired, even the learned become tight fishted, – they neither give it to others nor enjoy it themselves (their education is of no avail).

216. வழங்கலும் துய்த்தலும் தேற்றாதான் பெற்ற
முழங்கு முரசுடைச் செல்வம் – தழங்கருவி
வேய்முற்றி முத்துதிரும் வெற்ப அதுவன்றோ
நாய்பெற்ற தெங்கம் பழம்.

val̲aṅkalum tuyttalum tēr̲r̲ātān̲ per̲r̲a
mul̲aṅku muracuṭaic celvam – tal̲aṅkaruvi
vēymur̲r̲i muttutirum ver̲pa atuvan̲r̲ō
nāyper̲r̲a teṅkam pal̲am.

1. Fending neither for himself in enjoyment nor extending help or
   Spending on others, the flamboyant wealth the miser has – Lord of
   Tall pearly seeded bamboo covered land! is like the
   Whole coconut the dog came upon.

2. Lord of mounts where pearls scatter from full-grown bamboos
   And where flow resounding streams! Riches accompanied with echoing drums

Acquired by one that knows not either to give or to enjoy it –
Only that is the palmfruit acquired by a cur.

3. O chief of the hill-country where cataracts roar and pearls drop from the mature bamboos! The immense wealth acquired by one who knows not either to give it to others (in charity) or enjoy it himself, is it not akin to the ripe coconut secured by a dog?

217. முழவொலி முந்நீர் முழுதுடன் ஆண்டார்
விழவூரில் கூத்தேபோல் வீழ்ந்தவிதல் கண்டும்
இழவென்று ஒருபொருள் ஈயாதான் செல்வம்
அழகொடு கண்ணின் இழவு.

muḻavoli munnīr muḻutuṭaṉ āṇṭār
viḻavūril kūttēpōl vīḻntavital kaṇṭum
iḻaveṉṟu oruporuḷ īyātāṉ celvam
aḻakoṭu kaṇṇiṉ iḻavu.

1. Seeing that the drama stage dismantled once the festivities
Cease, and knowing that kings of lands surrounded by sea
Lose all wealth too, losing their lives, one remaining stingy
Using not his wealth for others is like one losing sight and charm as well.

2. Those who ruled the entire land girt by sea-brine echoing like drums,
Even after seeing them disappear dismantled like a stage in a festive town
The wealth of one that gives nothing knowing well it is to be lost one day.
It is like a handsome person losing his eyes as well as charm.

3. Even great rulers of the entire earth surrounded by the sea with noise like the kettle-drum have been witnessed to go to rack and ruin, like the staging of a play in a village a day after the fair, if they give not in charity, deeming it a waste, their wealth will be akin to one of great bodily beauty but without eyesight!

218. *நாவின் இரந்தார் குறையறிந்து தாமுடைய*
மாவினை மாணப் பொதிகிற்பார் – தீவினை
அஞ்சிலென் அஞ்சா விடிலென் குருட்டுக்கண்
துஞ்சிலென் துஞ்சாக்கா லென்.

nāvin irantār kuraiyarintu tāmutaiya
māvinai māṇap potikirpār – tīvinai
añcilen añcā vitilen kuruttukkaṇ
tuñcilen tuñcākkā len.

1. Unkindly hiding their riches, even on hearing the audible pleas,
   Unmindful of their wants – those that remain thus, what if they
   Fear the outcome of evils or not? What matters if the
   Bleary, visionless eyes sleep or do not sleep?

2. Those who beg with an open tongue, even after understanding their wants
   Those who conceal pretty close the great wealth that they possess –
   Of what use if they fear or do not fear the outcome of evil?
   Of what use if a blind eye sleeps or sleeps not.

3. If one, even after learning from the words of the donees their wants, without helping them, tightens his hold on and hides his wealth, what avail his dreading evil or what evil if he dreads not? What harm will accrue if a blind one sleeps? What good will result if he open his eyes? (It is all the same.)

219. *படரும் பிறப்பிற்கொன் றீயார் பொருளைத்*
தொடருந்தம் பற்றினால் வைத்திறப் பாரே
அடரும் பொழுதின்கண் இட்டுக் குடரொழிய
மீவேலி போக்கு பவர்.

patarum pirappirkon rīyār porulait
totaruntam parrināl vaittirap pārē
atarum polutinkaṇ ittuk kutaroliya
mīvēli pōkku pavar.

1. Charity they do none at least in the interest of their coming births

Wary of their wealth, dearly attached to it they guard it and die!
They fail as much as the warrior who, ripped in the stomach, leaving
Entrails, stuffs his belly with rubbish and wraps it.

2. Those that give nothing in charity for the benefit of their coming births
Because their attachment continues still, die leaving their wealth.
They are the ones losing their intestines while battling against foes,
That get stuffed with something, bandaged from outside.

3. Without considering the benefits accruing in the next berth and with increasing desire for wealth, if one were to amass and put by without giving or enjoying and die, such a one is in the position of a warrior who in the thick of a fight against the enemy losing his entrails puts in something extraneous instead and dresses the wound up! (It is of no avail!)

220. விரும்பி அடைந்தார்க்கும் சுற்றத் தவர்க்கும்
வருந்தும் பசிகளையார் வம்பர்க் குதவல்
இரும்பணைவில் வென்ற புருவத்தாய் ஆற்றக்
கரும்பனை யன்ன துடைத்து.

virumpi aṭaintārkkum cuṟṟat tavarkkum
varuntum pacikaḷaiyār vampark kutaval
irumpaṇaivil veṉṟa puruvattāy āṟṟak
karumpaṉai yaṉṉa tuṭaittu.

1. To those willingly seeking help and the host of relations
To refuse to free them from painful hunger, but offering to
Help strangers is like the act of black palmyra tree which
Holds no use to the one that plants but serves the progeny.

2. Lady of eyelashes conquering the bow made of the long bamboo!
One that does not relieve the painful hunger of those who seek
Voluntarily one's asylum and of one's kith and kin, but helps
Unknown strangers is very much like the black palm's nature.

3. O maid with eyebrows excelling the big bamboo-bow! One

helping strangers without putting an end to the painful hunger of their relatives and of those who come with eagerness seeking shelter is very like the nature of the black palmyra (which without yielding fruit to those who saved the seed, yields to someone, a stranger, at some distant future).

221. வழங்கார் வலியிலார் வாய்ச்சொல்லும் பொல்லார்
உழந்தொருவர்க் குற்றால் உதவலு மில்லார்
இழந்ததில் செல்வம் பெறுதலும் இன்னார்
பழஞ்செய்போர் பின்று விடல்.

valaṅkār valiyilār vāyccollum pollār
ulantoruvark kurrāl utavalu millār
ilantatil celvam perutalum innār
palañceypōr pinru viṭal.

1. Never helping, nor feeling sympathy, using harsh words,
Never turning a stone to relieve others of pain – how is it that
Such people own such flawless riches? It is because of
Much good they'd done, as the field once manured yields well later.

2. The uncharitable, the strengthless to give, who are harsh of words
They mouth, those who would take no pains to help when a sorrow
Occurs to someone – people of this kind to acquire wealth,
That is never lost, is but a field manured in the past yielding later on.

3. They give not; weak of heart, lacking liberality, they are harsh in words; when one is afflicted relenting they help not; such people getting undiminishing riches is very like a field well manured of old (and starved later) now yielding bumper crops.

222. ஒற்கப்பட் டாற்றார் உணர உரைத்தபின்
நற்செய்கை செய்வார்போல் காட்டி நசையழுங்க
வற்கென்ற செய்கை அதுவால்அவ் வாயுறைப்
புற்கழுத்தில் யாத்து விடல்.

oṟkappaṭ ṭāṟṟār uṇara uraittapiṉ
naṟceykai ceyvārpōl kāṭṭi nacaiyaḻuṅka
vaṟkeṉṟa ceykai atuvālav vāyuṟaip
puṟkaḻuttil yāttu viṭal.

1. Harsh is the act of feeding the poor with false hopes
   Sparsely made, duping those dopes, snuffing their hopes,
   Cheats' crude conduct is like tying grass meant to be
   Eaten, tight around the cattle's neck.

2. Even after those punished with penury have spoken out with
   feeling
   Their suffering, pretending to do good to them, but harshly
   delaying action
   Making them forgo the very desire for relief – that will be
   Tying grass, meant to be fed at the mouth, round the neck.

3. Even after one in the grip of poverty, unable to endure it, gives expression to it in unmistakable terms, if one were to give them false hope and frustrate by hard-hearted behaviour, such action will be akin to one showing a handful of grass to a cow as though to put it into its mouth and tying it round its neck (and so, beyond its reach by the mouth!)

223. அடையப் பயின்றார்சொல் ஆற்றுவராக் கேட்டால்
உடையதொன் றில்லாமை யொட்டின் – படைபெற்று
அடைய அமர்த்தகண் பைந்தொடி அஃதால்
இடைய னெறிந்த மரம்.

aṭaiyap payiṉṟārcol āṟṟuvarāk kēṭṭāl
uṭaiyatoṉ ṟillāmai yoṭṭiṉ – paṭaipeṟṟu
aṭaiya amarttakaṉ paintoṭi aḵtāl
iṭaiya ṉeṟinta maram.

1. Ask your long-time friend for a thing, though he has it not,
   Assures to give you that; such an impossible act is – Lance-
   Eyed lady! like the chances of a tree felled for fodder
   By a shepherd surviving.

2. Bejewelled lady with wide eyes like spearheads that sparkle full!
   Listening to appeals from those moving close, if one promises
   To do the impossible, pretending to possess something that one does not
   Such promises will be tree pruned daily by a shepherd.

3. O maid with spear-like elongated eyes and lovely bangles! On hearing the words of one intimately acquainted, asking for a thing, if one were to promise with certainty that he would give it, though in truth he does not possess it, such behaviour will result in the cutting down of one's reputation by degreees, like a tree whose twigs and green foliage are cut down bit by bit and day by day by the shepherd as food for sheep.

224. மரம்போல் வலிய மனத்தாரை முன்னின்று
இரந்தார் பெறுவதொன் றில்லை – குரங்கூசல்
வள்ளியி னாடு மலைநாட அஃதன்றோ
பள்ளியுள் ஐயம் புகல்.

marampōl valiya manattārai munninru
irantār peruvaton rillai – kuraṅkūcal
valliyi nāṭu malaināṭa aktanrō
palliyul aiyam pukal.

1. No use it is to beg of wooden hearted hard - core misers
   Know that you will get nothing – Lord of the hilly land
   Where monkeys play on the valli creepers! It's like begging
   There at the hermits' cottage.

2. Lord of the land of hills where monkeys dance on creepers as on swings!
   Those who stand before men hard of heart, as trees feelingless,
   And beg, cannot hope to receive anything. Only that
   Is like entering a jain monastery to beg for food.

3. O chief of the hill-country where the monkeys swing on the *valli* creeper! Those who stand before people with heart as hard as the tree and beg get nothing; such asking for alms will be akin to begging at the door of a Jain (Samana) monastery (where monks who live by begging reside).

225. *இசைவ கொடுப்பதூஉம் இல்லென் பதூஉம்*
வசையன்று வையத் தியற்கை – அஃதன்றிப்
பசைகொண் டவனிற்கப் பாத்துண்ணா னாயின்
நசைகொன்றான் செல்லுலக மில்.

icaiva koṭuppatūum illeṉ patūum
vacaiyaṉṟu vaiyat tiyaṟkai – aḵtaṉṟip
pacaikoṇ ṭavaṉiṟkap pāttuṇṇā ṉāyiṉ
nacaikoṉṟāṉ cellulaka mil.

1. Nothing wrong in either giving what one can or in declining
   Something one can't; it is just the way of the world. Instead
   Frustrating one who trusts you would share what you eat; thus
   Distressing the desirous, one can't find bliss in the nether world.

2. To give in charity what one can and to refuse to give what one
   cannot
   Are not disgraceful; it is in the nature of the world; instead of that
   When one stands expectant to receive, if one eats not
   without sharing the food
   One would kill one's hope for relief. No world for one to go.

3. For one to give whatever is possible to give and to say 'nay' when one is not in a position to give is no fault; it is the way of the world. But when one is standing before you with the hope that you will help him and you do not share with him what you possess and then eat, then since you become guilty of frustrating the hope of another, there is no bliss for you in the world to come.

226. *தமராலும் தம்மாலும் உற்றாலொன் றாற்றி*
நிகராகிச் சென்றாரு மல்லர் – இவர்திரை
நீத்தநீர்த் தண்சேர்ப்ப செய்தது உவவாதார்க்
கீத்ததை யெல்லாம் இழவு.

tamarālum tammālum uṟṟāloṉ ṟāṟṟi
nikarākic ceṉṟāru mallar – ivartirai
nīttanīrt taṇcērppa ceytatu uvavātārk
kīttatai yellām iḻavu.

1. Extending help to one's kith when they are in trouble, nor thankfully
   Acknowledging their help when you needed it – Lord of the cool, noisy
   Shores! Charity done to such indifferent people is something Sorely lost forever.

2. Lord of cool shores of flooding waters of widening waves!
   In rendering relief to the distressed through one's relatives
   And on one's own, none has equalled other's epectations. For those
   Unappreciative of what has been done to them, all that was given is lost.

3. O chief of the cool littoral region where massive waves roll like the flooding waters! They did not do anything to wipe out even the distress caused to others by themselves or their kith and kin and so please them; besides, the help rendered to those who fill not with joy at such assistance is all sheer waste.

227. எவ்வந் துணையாய்ப் பொருள்முடிக்கும் தாளாண்மை
தெய்வம் முடிப்புழி என்செய்யும் – மொய்கொண்டு
பூப்புக்கு வண்டார்க்கும் ஊர குறும்பியங்கும்
கோப்புக் குழிச்செய்வ தில்.

evvan tuṇaiyāyp poruḷmuṭikkum tāḷāṇmai
teyvam muṭippuḻi eṉceyyum – moykoṇṭu
pūppukku vaṇṭārkkum ūra kuṟumpiyaṅkum
kōppuk kuḻicceyva til.

1. What could be done even with ceaseless efforts when
   Fate intervenes to foil our attempts? Lord of the land
   Where beetles hum from inside flowers! Nothing is
   There for the chieftain to do when the king himself marches in.

2. Lord of the land where entering flowers swarming bees sing in chorus!
   Making hard labour its mate, one's best effort to succeed in a task –
   What can it do unless the god of fate chooses to end it succeessfully?
   When the emperor is active in the field, petty chieftains can do nothing.

3. O chief of the riverine region where beetles entering blooms do hum! When the mighty king of kings who has an easy walk-over to any place declares war on a kingdom, there is nothing that the ruler of a small state could do (against him). So also, of what avail is one's painful exertion to accomplish an object when his (overmastering) fate impedes.

228. சுட்டிச் சொலப்படும் பேரறிவி னார்கண்ணும்
பட்ட விருத்தம் பலவானால் – பட்ட
பொறியின் வகைய கருமம் அதனால்
அறிவினை ஊழே அடும்.

cuṭṭic colappaṭum pēraṟivi ṉārkaṇṇum
paṭṭa viruttam palavāṉāl – paṭṭa
poṟiyiṉ vakaiya karumam ataṉāl
aṟiviṉai ūḻē aṭum.

1. Reputed scholars also have many a flaw with them,
Imputed to the effects of evil fate. Therefore our acts are
Designed by fate. It follows that our knowledge is
Undermined by fate.

2. Even among men of great wisdom referred to as the most
Significant, defects inherent in them are very many.
Our actions are according as the consequences of past deeds
Therefore, fate alters wisdom to folly.

3. If there be found many flaws even in great savants of much distinction, such acts of flaw will be according to the nature of the acts done in a former birth. So one's fate itself will nullify his intelligence.

229. அங்கண் விசும்பின் அகனிலாப் பாரிக்கும்
திங்களும் தீங்குறுதல் காண்டுமால் – பொங்கி
அறைப்பாய் அருவி அணிமலை நாட
உறற்பால யார்க்கு முறும்.

aṅkaṇ vicumpiṉ akaṉilāp pārikkum
tiṅkaḷum tīṅkuṟutal kāṇṭumāl – poṅki
aṟaippāy aruvi aṇimalai nāṭa
uṟaṟpāla yārkku muṟum.

1. The moon that spans the vast expanse, once in a
while suffers an eclipse – Lord of the hilly terrain
Marked by falls and rills! *Que sera sera!*
What is bound to happen will happen.

2. Lord of the land of ranged hills where the streams bubbling up
Strike against rocks! In the beautifully vast sky spreading
Its wide lunar light, even the moon, we see, is being injured.
Destined sorrows afflict every one, whoever it might be.

3. O chief of the lovely hill-country where cascades leaping fall in abundance on rocks and boulders! We witness even the moon from the lovely far-flung firmament shedding lustrous light galore eclipsed (by Raghu and Kethu); so what is destined to happen, will surely happen to all (including those who have capabilities to battle against fate).

230. *கழுமலத்தில் யாத்த களிறும் கருவூர்*
விழுமியோன் மேற்சென் றதனால் – விழுமிய
வேண்டினும் வேண்டா விடினும் உறற்பால
தீண்டா விடுதல் அரிது.

kalumalattil yātta kaḷirum karuvūr
vilumiyōn mērcen ratanāl – vilumiya
vēṇṭinum vēṇṭā viṭinum urarpāla
tīṇṭā viṭutal aritu.

1. Elephant tied to a post at Sirkazhi went as far as Karur and
Elected to garland Karikalan for coronation. It demonstrates,
Bet you, whether you desire something or not,
Fate leaves none untouched.

2. The elephant yoked at Kazhumalam went and sought for
The excellent one at Karuvur. Know, hence, that excellent things
Destined to happen, whether desired or not desired,
Will rarely fail to touch and influence one.

3. Even the elephant tied in Sirkazhi wended its way to Karur and brought the distinguished Kari-kal-cozhan to crown him king. So, whether one aspires for great things or not, things beneficial (or otherwise) destined to happen to him will not fail to happen.

231. ஆஅய் வளர்ந்த அணிநெடும் பெண்ணையை
ஏஎய் இரவெல்லாம் காத்தாலும் – வாஅய்ப்
படற்பாலார் கண்ணே படுமே பொறியும்
தொடற்பாலார் கண்ணே தொடும்.

āay vaḷarnta aṇinetum peṇṇaiyai
ēey iravellām kāttālum – vāayp
paṭaṟpālār kaṇṇē paṭumē poṟiyum
toṭaṟpālār kaṇṇē toṭum.

1. All through nights keep watch for the fruit of the
   Tall palm to fall. Fall it will and be seen only by him
   Who is destined to eat it. Riches reach the hands of one
   Who is chosen to receive it.

2. The handsome palm tree, cultivated and owned by one,
   Though it is guarded suitably all through the night, its fruit
   Falls only within the sight of those whose mouth is destined to taste it,
   So also good fortune touches only those destined to reach it.

3. Even though one were to sit and keep vigil all through the night over his own lovely, lofty palmyra tree for its fruit, the fruit will drop and be of use only to him who is destired to eat it. So too wealth will accrue only to those destined to have it.

232. முற்பெரிய நல்வினை முட்டின்றிச் செய்யாதார்
பிற்பெரிய செல்வம் பெறலாமோ – வைப்போ
டிகலிப் பொருள்செய்ய எண்ணியக்கால் என்னாம்
முதல்இலார்க் கூதிய மில்

muṟperiya nalviṉai muṭṭiṉṟic ceyyātār
piṟperiya celvam peṟalāmō – vaippō
ṭikalip poruḷceyya eṇṇiyakkāl eṉṉām
mutalilārk kūtiya mil.

1. Can one who has not done charitable deeds in past life hope to
   Earn a lot of money in the present one? Just with the little on hand

Can one fight against odds to make money? Never!
Gain there's none to one without capital.

2. Those who have not done without interruption great good deeds in previous births
Can they acquire great wealth in a subsequent birth?
With the wealth on hand if one plans to make money, working against fate, what will happen?
For those with no capital to invest, there is no profit.

3. Could those who have not done great charitable deeds without interruption in a former birth ever acquire in a subsequent birth untold riches? Seeing others' riches, if one were to attempt to amass wealth, how would that be possible? For those who possess no capital, there can be no gain.

233. பன்னாளும் நின்ற விடத்தும் கணிவேங்கை
நன்னாளே நாடி மலர்தலால் – மன்னர்
உவப்ப வழிபட் டொழுகினும் செல்வம்
தொகற்பால போழ்தே தொகும்.

pannāḷum ninra viṭattum kaṇivēṅkai
nannāḷē nāṭi malartalāl – mannar
uvappa valipaṭ ṭolukinum celvam
tokarpāla pōltē tokum.

1. Long standing rooted *vengai* tree like a seer can predict and prolong till the opportune moment arrives for it to bloom. Though one
Spends long years serving the munificent king, the largesse
Tends to come in large quantity only at the right time

2. Seasonal vengai, though it stands for many a day, in the same place
Flowers only after seeking the propitious day to bloom. Though
One conducts one's self in humble devotion making kings endeared
To one, wealth gathers only in the season it is destined to gather.

3. Even though the *Vengai* tree that indicates the wedding season like the astrologer who fixes the date (for marriage and other ceremonies), though it has been standing there all along puts

forth blossoms only in the flowering season. So, even though one were to serve the king to his satisfaction and pleasure, wealth will accrue to him only when it is destined to.

234. குரைத்துக் கொளப்பட்டார் கோளிழுக்குப் பட்டுப்
புரைத்தெழுந்து போகினும் போவர் – அரக்கில்லுள்
பொய்யற்ற ஐவரும் போயினார் இல்லையே
உய்வதற் குய்யா இடம்.

kuraittuk kolappattār kōlilukkup pattup
puraitteluntu pōkinum pōvar – arakkillul
poyyarra aivarum pōyinār illaiyē
uyvatar kuyyā itam.

1. Bullied, imprisoned people can also make good their escape unsullied. Did not the righteous five escape from the house of wax? There is no place which is unsafe for the life destined to live Wherever it might be.

2. Those taken in by treacherous ostentation, defeating the aim of their foes,
May rise up, breaking the bonds, and even escape unhurt.
From the palace of lacquer the faultless five did escape.
For one destined to live, there is no place where they cannot be saved.

3. Those entangled by others by word of blandishment may even, frustrating their evil designs, get themselves free and escape alive. The flawless Pandavas who were in the palace of wax escaped from it. For one destined to live, there is no situation from which he cannot escape.

235. இதுமன்னுந் தீதென் றிசைந்ததூஉம் ஆவார்க்கு
அதுமன்னும் நல்லதே யாகும் – மதுமன்னும்
வீநாறு கானல் விரிதிரை தண்சேர்ப்ப
தீநாள் திருவுடையார்க் கில்.

itumannun tīten ricaintatūum āvārkku
atumannum nallatē yākum – matumannum
vīnāru kānal viritirai tancērppa
tīnāl tiruvutaiyārk kil.

1. What is feared to be evil and harmful turns out to be good to the Lot who are fortunate and have done good deeds in past birth. Lord of the land of fragrant honeyed flowers and boisterous shores! Hard or evil days are none to the virtuous and generous.

2. Lord of cool shores of widening waves and groves where flowers Overflowing with honey waft their fragrance! Even the deed Judged to bring everlasting evil, the very same deed will bring Lasting good to the lucky. No evil day for men of good fortune.

3. O chief of the cool seaboard with expansive waves and groves where the *kuvalai* blooms dripping honey waft their fragrance about them! Even acts deemed to spell certain ruin will be turned by a prosperous fate into one's great good. So there is no such thing as evil day for those of prosperous fate.

236. *ஆற்றுந் தகைய அரசடைந்தார்க் காயினும்*
வீற்று வழியல்லால் வேண்டினும் கைகூடா
தேற்றார் சிறியர் எனல்வேண்டா நோற்றார்க்குச்
சோற்றுள்ளும் வீழும் கறி.

ār̲r̲un takaiya aracaṭaintārk kāyin̲um
vīr̲r̲u val̲iyallāl vēṇṭin̲um kaikūṭā
tēr̲r̲ār cir̲iyar en̲alvēṇṭā nōr̲r̲ārkkuc
cōr̲r̲uḷḷum vīl̲um kar̲i.

1. Those favoured by charitable king, cannot by virtue of being Close, amass wealth, unless they have the pride of virtue. Call not those who can't make riches, small of brain or brawn. Fall manna-like curries in a dish of plain rice to the self-negating.

2. Unless the way of success is laid, even to those who have acquired Kingdom, capable of bestowing wealth, riches cannot be won, Even if desired. Therefore, say not they are small who know not To make riches. For those who fast, from within plain rice may fall a side dish.

3. Though one may secure the patronage of a king capable of bestowing on the donee all things one could wish for, still even

if he, desirous of amassing wealth works hard, he cannot be successful in his endeavour unless aided by a prosperous fate. So deem not the unenlightened as mean. For those who do penance, curry will be found even in the case of the boiled rice served them!

237. ஆகும் சமயத்தார்க் காள்வினையும் வேண்டாவாம்
போகும் பொறியார் புரிவும் பயனின்றே
ஏகல் மலைநாட என்செய்தாங் கென்பெறினும்
ஆகாதார்க் காகுவது இல்.

ākum camayattārk kāḷviṉaiyum vēṇṭāvām
pōkum poṟiyār purivum payaṉiṉṟē
ēkal malaināṭa eṉceytāṅ keṉpeṟiṉum
ākātārk kākuvatu il.

1. Fortunate people in gainful time don't require managerial skill
   For those caught in losing time any earnings do not stay
   King of the mountainous land! Whatever is earned by whatever
   means
   Brings no gain. The unfortunate do not stand to gain anything.

2. For those blessed with a time of success, no need for any effort
   even,
   For those facing a losing time, no use an accomplishment, even.
   Lord of the land of tall mountains! Whatever one gets,
   For men fated not to succeed, there is no success.

3. O chief of the lofty hill-country! For those of a prosperous fate, there will be no need even for any exertion; for those with an adverse fate, all their endeavours to earn riches will be of no avail. However much they may exert themselves and whatsoever help they secure, for those on whom fortune does not smile, nothing is possible of achievement.

238. பண்டுருத்துச் செய்த பழவினை வந்தெம்மை
இன்றொறுக் கின்ற தெனவறியார் – துன்புறுக்கும்
மேவலரை நோவதென் மின்னேர் மருங்குலாய்
ஏவலாள் ஊருஞ் சுடும்.

panturuttuc ceyta palavinai vantemmai
inroruk kinra tenavariyār – tunpurukkum
mēvalarai nōvaten minnēr maruṅkulāy
ēvalāḷ ūruñ cuṭum.

1. That which distresses and punishes us is nothing
But the accrued effects of evils done in previous birth.
Well, not knowing this why should one blame the foes?
Tell your servant, and he would burn even the whole town.

2. Lady of waist flashing like lightning! Those who do not know
That past deeds done in abundance in past births come
And punish us on this day – why should they be grieved
At their slaves? A slave, when ordered, will burn down the town.

3. O maid with waist slim like lightning! The servant entrusted with the task of setting fire to another's village may set fire to the village of the man who sent him on the errand. So why should any hate the torturing of the enemy, without realizing that it is only as a result of one's many evil acts of a former birth, punishment is now meted out to him in this life?

4. Why do men inflict pain on their enemies from whom they have endured evil, not reflecting that they are in reality suffering from the deeds of which they have been guilty in former births? O those who act bright and slender as the lightning's flash (sic) the messenger / of Rama, anumar / consumed the whole town / of Lanca / (sic).

239. சுடப்பட் டுயிருய்ந்த சோழன் மகனும்
பிடர்த்தலைப் பேராணைப் பெற்றுக் – கடைக்கால்
செயிரறு செங்கோல் செலீஇயினான் இல்லை
உயிருடையார் எய்தா வினை.

cuṭappaṭ ṭuyiruynta cōḻan makaṉum
piṭarttalaip pērāṉaip peṟṟuk – kaṭaikkāl
ceyiraṟu ceṅkōl celīiyaṉāṉ illai
uyiruṭaiyār eytā viṉai.

1. Prince Chola, set fire to by enemies, escaped alive.
   Since then ruled over helped by his uncle Pidarthalai
   Without any blemish in the end. Unattainable there is
   Nothing to those who survive odds with courage.

2. The scion of the chola king who, from being burnt, saved his life,
   Obtained the guidance of one named Pitarthalai and in the end
   Installed and wielded his faultless sceptre.
   There is no turn of fortune that the living do not obtain.

3. Even Karikkāl Peruvalatthān, a scion of the chozha line, who escaped from his enemies with a burn on his leg, with the assistance, in later years, of his uncle by name Irumbidar Thalayār, (got crowned as king and) ruled flawlessly over his realm. So for those destined to live (and enjoy), there is no enjoyment impossible of attainment.

240. நனியஞ்சத் தக்க அவைவந்தால் தங்கண்
துனியஞ்சார் செய்வ துணர்வார் – பனியஞ்சி
வேழம் பிடிதழூஉம் வேய்சூழ் மலைநாட
ஊழம்பு வீழா நிலத்து.

naṉiyañcat takka avaivantāl taṅkaṇ
tuṉiyañcār ceyva tuṇarvār – paṉiyañci
vēḻam piṭitaḻūum vēycūḻ malaināṭa
ūḻampu vīḻā nilattu.

1. Scared not by woes and cares that intervene
   Dare the determined sue a task to its end. Lord of the land where
   Dates the male with the female elephant hating the chill!
   Fated dart never fails the target; nor does it fall aground.

2. Lord of the land of hills, surrounded by bamboos, where the male
   Elephants, fearing the cold, embrace the female! When they
   come densely

The frightful arrows, they are not alarmed at the hurt they inflict on them.
They know what they can do. Only the quiver fated to kill falls not to the ground.

3. O chief of the hill-country abunding in bamboo clusters where the male elephant considering the dew (snow) embraces its mate! The darts aimed by fate at a person never miss their mark and fall on the ground. When such greatly dreadful arrows come darting towards one, if he but knows the consequences of one's good and evil actions, will not be afraid of the pain that they will inflict on him.

241. எங்கண் இனையர் எனக்கருதின் ஏதமால்
தங்கண்ணர் ஆயினும் தகவில கண்டக்கால்
வன்கண்ண னாகி ஒறுக்க ஒறுக்கல்லா
மென்கண்ணன் ஆளான் அரசு.

eṅkaṉ iṉaiyar eṉakkarutiṉ ētamāl
taṅkaṇṇar āyiṉum takavila kaṇṭakkāl
vaṉkaṇṇa ṉāki oṟukka oṟukkallā
meṉkaṇṇaṉ āḷāṉ aracu.

1. Though the wrong-doer is dear as eyes to the king and
So loving he should not connive at their undeserving acts;
Red-eyed he must become furious and punish. Unpunishing,
Tender-eyed tends to be unfit for governance.
2. These are related to us in this way. To consider thus is wrong.
Though dear as one's eyes, when they are found to be unjust,
Turning into one of angry eyes, one should punish them.
Soft-eyed, incapable of punishing, never governs a land.
3. While meting out justice if a king were to take into consideration whether those involved are his friends or foes, it is a blot on justice. Even if they be his intimate friends, when he finds guilt in them, he should steel his heart and punish them suitably. If he be soft-hearted and does not so punish, he is unfit to rule.

242. சால மறைத்தோம்பிச் சான்றவர் கைகரப்பக்
காலை கழிந்ததன் பின்றையும் – மேலைக்

கறவைக்கன் றூர்ந்தானைத் தந்தையும் ஊர்ந்தான்
முறைமைக்கு மூப்பிளமை இல்.

cāla maraittōmpic cānravar kaikarappak
kālai kalintatan pinraiyum – mēlaik
karavaikkan rūrntānait tantaiyum ūrntān
muraimaikku mūppilamai il.

1. Ministers hid the truth, but much later, did the king learn of the Sinister act of his son's of running the chariot over a calf. King rendered the cow justice by running the chariot over his son. Young or old, none is exempt from retribution.

2. Wise men trying to ward off the sentence and save the prince, With many references, the day wore off. Even then, the prince, who ran
   Over the suckling calf the previous day, his own father ran him over.
   Justice knows no deference to old age or youth!

3. Though the learned ministers quoting extensively from the holy books and expatiating on them in deference of the prince opining that the guilt was not great and as such to expiate the sin, a golden gift should be given to Brahmins as prescribed in the shastras (Manu etc.) and thus tried to prevent the king from carrying out his wish to mete out just punishment, the Chozha king, on the morrow, drove his chariot over his (young) son who the previous day had driven the chariot over the calf and killed it. So for meting out justice, youth or old age (or near relationship) is no consideration.

243. முறைதெரிந்து செல்வர்க்கும் நல்கூர்ந் தவர்க்கும்
இறைதிரியான் நேரொக்க வேண்டும் – முறைதிரிந்து
நேரொழுகா னாயின் அதுவாம் ஒருபக்கம்
நீரொழுகிப் பாலொழுகு மாறு.

muraiterintu celvarkkum nalkūrn tavarkkum
iraitiriyān nērokka vēṇṭum – muraitirintu
nērolukā nāyin atuvām orupakkam
nīrolukip pāloluku māru.

1. Just king would treat both the rich and the poor alike; fair and Just in meting out justice; failing to be impartial is like a mom's Bust feeding one babe with milk from one teat and the other with Just water from the other teat.

2. Knowing what is proper, both the rich, and the poverty-stricken
   The king, with no partiality, needs to treat them as equals
   Turning to what is improper, if as unequals he treats them,
   That will be like one side flowing with water, and the other
   with milk.

3. The king, without making distinction between the rich and the poor, should mete out even-handed justice to the satisfaction of both the parties; if he deviates from the path of justice, such behaviour will be akin to a mother suckling a child of hers with water on one of her breasts and another child with milk on another.

4. The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.

244. பொருத்தம் அழியாத பூந்தண்டார் மன்னர்
அருத்தம் அடிநிழ லாரை – வருத்தாது
கொண்டாரும் போலாதே கோடல் அதுவன்றோ
வண்டுதா துண்டு விடல்.

poruttam aḻiyāta pūntaṇṭār maṉṉar
aruttam aṭiniḻa lārai – varuttātu
koṇṭārum pōlātē kōṭal atuvaṉṟō
vaṇṭutā tuṇṭu viṭal.

1. Rulers with kingly qualities wearing fragrant garlands are
   Truly compassionate and do not forcefully collect taxes from their
   Subjects in good times, but gently, like the bees that await
   Buds to blossom and softly suck honey.

2. Kings of beautifully cool garlands who have not lost their propriety
   For tributes, neither persecuting those living under the shade of
   their feet

Nor plundering them like conquerors, but collecting them causing no grief.
Only that is like bees piping softly to ope the buds to feed on honey.

3. Kings wearing cool flower-garland who swerve not from just rule, should collect tax from their subjects at the appropriate time without putting them to hardship and without the semblance of exaction. Such act of theirs will be akin to the beetle extracting pollen without injuring the bloom.

245. பாற்பட்டு வாழ்ப வெனினும் குடிகள்மேல்
மேற்பட்ட கூட்டு மிகநிற்றல் வேண்டாவாம்
கோல்தலையே யாயினும் கொண்டீக காணுங்கால்
பால்தலைப் பாலூறல் இல்.

pāṟpaṭṭu vāḻpa veṉiṉum kuṭikaḷmēl
mēṟpaṭṭa kūṭṭu mikaniṟṟal vēṇṭāvām
kōltalaiyē yāyiṉum koṇṭīka kāṇuṅkāl
pāltalaip pālūṟal il.

1. Though subjects to the king, tax should not be allowed to accrue
So much that later it becomes painful both to the ruler and the payer.
Though the corn lies yet unthrashed, tax must be collected.
No fresh milk secretes when old remains unmilked.

2. Though they live controlled by his laws, the king should not allow
Uncollected his dues to accumulate and stand for long on citizens.
Though it may be the head of a straw, let him collect it on time.
Probing into it, left undrawn, milk wells not up from the nipple.

3. Though the subjects be loyal to the king, it is better that he does not allow great arrears of land tax to accumulate for long. Though it be at the threshing floor, collect the tax (in kind) in time. If we examine, it will be found that if the cow be left unmilked for a day with a view to milk it later, milk does not collect at its udder over and above what had collected there already.

246. அடைய அடைந்தாரை அல்லவை செய்து
கொடைவேந்தன் கோல்கொடிய னாகிக் குடிகள்மேல்
கூட்டிறப்பக் கொண்டு தலையளிப்பின் அஃதன்றோ
சூட்டறுத்து வாயி லிடல்.

aṭaiya aṭaintārai allavai ceytu
koṭaivēntaṉ kōlkoṭiya ṉākik kuṭikaḷmēl
kūṭṭiṟappak koṇṭu talaiyaḷippiṉ aḵtaṉṟō
cūṭṭaṟuttu vāyi liṭal.

1. Cursing the people seeking protection, the otherwise Merciful king turning tyrant levies heavy taxes mainly to Spend for the people. It is like cutting the cock's crest to Tend him with care and feed him.
2. Doing what is unjust to those gathered close to him as his people If a merciful king turns to a harsh ruler, increasing the taxes On citizens, and collecting them by force, and later does them good Only that will be like cutting the bird's crest to feed its mouth.
3. If the bounteous king turning tyrannical, putting the confiding subjects into grief were to exact from them exorbitant tax and then show them kindness by doing them good, such an act of his will be akin to one cutting the crest and feeding the cock!

247. வெண்குடைக்கீழ் வாழும் குடிகட்கு வேந்தனும்
செங்கோலன் அல்லாக்கால் செய்வதென் – பொங்கு
படுதிரைச் சேர்ப்பமற் றில்லையே யானை
தொடுவுண்ணின் மூடுங் கலம்.

veṇkuṭaikkīḻ vāḻum kuṭikaṭku vēntaṉum
ceṅkōlaṉ allākkāl ceyvateṉ – poṅku
paṭutiraic cērppamaṟ ṟillaiyē yāṉai
toṭuvuṇṇiṉ mūṭuṅ kalam.

1. To people living under the rule of royal throne, If the king becomes a tyrant instead of ruling fair and just What measures can be taken to protect them? No large vessel is there to cover food from the probing elephant.

2. Lord of shores struck with overflowing waves! If the king is not
   Of a righteous sceptre to the citizens living under his white
   umbrella,
   What can they do? If the elephant starts to feed with its trunk
   Tumbling the vessel, there is no vessel to cover the food.

3. O chief of the seaboard where waves galore foam and rage! When the king fails to be a righteous ruler of his subjects living in the shade of his royal white umbrella, what could they do? When the elephant takes it to its head to ransack a pot of eatables and begins to eat, there is no cover (for the pot) with which to secure the eatables from the elephant!

248. *ஒளியாரை மீதூர்ந்து ஒழுகுவ தல்லால்*
களியானை மன்னர்க்கோ கைகடத்தல் ஏதம்
துளியுண் பறவைபோல் செவ்வன்நோற் பாரும்
எளியாரை எள்ளாதார் இல்.

oḷiyārai mītūrntu o̱lukuva tallāl
kaḷiyāṉai maṉṉarkkō kaikaṭattal ētam
tuḷiyuṇ pa̱ravaipōl cevvaṉnō̱r pārum
eḷiyārai eḷḷātār il.

1. Lord of a rogue elephant army should not ignore a weak king,
   but draw
   Sword against him; nor should he overstep decency and conduct
   Himself unfair. Though among tapasvis, living like larks feeding
   on rain drops,
   Someone whimsical might denigrate the meek.

2. For a monarch of raging elephants to leave them in quiet
   Without conducting his army on his weak luminous enemies
   Is wrong. Even those who fast like unto a lark that feeds on drops,
   Fall not to disgrace those who make light of their penance.

3. It will spell ruin for kings possessing proud elephants (in the army) to rule unrighteously besides fighting against rulers of renown. Even among ascetics who do penance fixing their thoughts only on one subject, i.e., God, like the lark that longs only for drops of rain (to quench its thirst – to appease its

hunger), there is not any who will not scorn those indigent circumstances. (So a king should avoid the two acts mentioned above and therby avoid becoming indigent.)

249. மறுமனத்தன் அல்லாத மாநலத்த வேந்தன்
உறுமனத்த னாகி ஒழுகின் – செறுமனத்தார்
பாயிரம் கூறிப் படைதொக்கால் என்செய்ப
ஆயிரம் காக்கைக்கோர் கல்.

marumanattan allāta mānalatta vēntan
urumanatta nāki olukin – cerumanattār
pāyiram kūrip pataitokkāl enceypa
āyiram kākkaikkōr kal.

1. Altruistic king with no sense of indecision when he rules he endears all.
   Faulty, foul and fighting king even if he raises an army what's the use?
   None of his preparations can stand him in good stead.
   One stone's enough to fright away a thousand crows.

2. A king of excellent virtues varied, and without a faulty mind,
   If he rules with an endearing heart – kings of warring minds
   Even if with great preparation collect an army, what can it do?
   A single stone to drive away a thousand crows.

3. If a king whose heart is free from evil and who is greatly good in word and deed acts with kindness towards all, then even when enemy kings, with intention to conquer, gather a vast army with prefatory words for the battle, what could that big army do? One stone will do to scare away a thousand crows! (So too, the king's love towards his subjects will suffice to rout the enemies' vast army.)

250. அங்கோல் அவிர்தொடி ஆழியான ஆயினும்
செங்கோலன் அல்லாக்கால் சேர்ந்தாரும் எள்ளுவரால்
வெங்கோன்மை வேந்தர்கண் வேண்டும் சிறிதெனினும்
தண்கோல் எடுக்குமாம் மெய்.

aṅkōl avirtoṭi āliyāna āyinum
ceṅkōlan allākkāl cērntārum elluvarāl

veṅkōṉmai vēntarkaṉ vēṇṭum ciṟiteṉiṉum
taṇkōl eṭukkumām mey.

1. Even if he were as great as the God of the Seas, if he is not
   Even and just he would be ridiculed even by his own friends.
   Though a little bit of harshness is necessary for a king, it will be
   So good to maintain justness of the sceptre.

2. Lady shaped well like unto a beautifully pillared statue!
   Even if one were the god of the wheel, if he is not a just king,
   Even those befriending him will slight him. Though a little harshness
   Is needed for kings, a cool sceptre prospers, it is true.

3. O maid wearing bangles smooth and rounded like a stick! Though a king desires to show a certain stiffness and ferocity towards his enemy kings, if he be not a righteous ruler, even if he be the very God Thirumal with the disc, his very associates will scorn him. Only kind and goodly rule will verily bring one victory in battle.

251. மன்னவன் ஆணைக்கீழ் மற்றையார் மீக்கூற்றம்
என்ன வகையால் செயப்பெறுப – புன்னைப்
பரப்புநீர் தாவும் படுகடல் தண்சேர்ப்ப
மரத்தின்கீழ் ஆகா மரம்.

maṉṉavaṉ āṇaikkīḻ maṟṟaiyār mīkkūṟṟam
eṉṉa vakaiyāl ceyappeṟupa – puṉṉaip
parappunīr tāvum paṭukaṭal taṇcērppa
marattiṉkīḻ ākā maram.

1. How can the orders of others take effect once the king's
   'vowed decree' is there? Lord of the shores where *punnai*
   Trees flourish! It is just a common saying that
   'Trees do not grow under trees.'

2. When the king's writ prevails, the tall orders of others,
   How can they be got done, by what means? Lord of cool shores
   Where, from the deep sea, waters flow over punnai fields!
   No tree grows under another tree.

3. O chief of the cool coastal region where in the extensive *punnai* groves the waves of the far-flung sea leap and roll! A tree does not flourish under another (tree). So also, how could any execute their self-boosted command in a place where the king holds sway?

252. *வழிபட் டவரை வலியராச் செய்தார்*
அழிப்பினும் ஆக்கினும் ஆகும் – விழுத்தக்க
பையமர் மாலைப் பணைத்தோளாய் பாத்தறிவென்
மெல்லக் கவுட்கொண்ட நீர்.

valipat tavarai valiyarāc ceytār
alippinum ākkinum ākum – viluttakka
paiyamar mālaip panaittōlāy pāttariven
mellak kavutkonta nīr.

1. Flatterer made powerful by king can be made
Flatter or fatter – Strong shouldered lord
Wearing garland! It requires no research to
Declare "It's like water held in mouth".

2. Kings that make powerful those devoted to them, can at their will,
Mar or make them. Lord of shoulders whereon sits
The garland, gloriously elegant! What do we gather from
Carefully examining this? They are but water held in the cheek!

3. O big-shouldered one wearing a wreath soft and rare! The water put into the mouth may either be drunk or spat out. So too, kings who can greatly strengthen those who are submissive and loyal to them, have it in their power to make or mar them. It requires no great discernment to understand this.

253. *தலைமை கருதும் தகையாரை வேந்தன்*
நிலைமையால் நேர்செய் திருத்தல் – மலைமிசைக்
காம்பணுக்கும் மென்தோளாய் அஃதன்றோ ஓரறையுள்
பாம்போ டுடனுறையும் ஆறு.

talaimai karutum takaiyārai vēntan
nilaimaiyāl nērcey tiruttal – malaimicaik
kāmpanukkum mentōlāy aktanrō ōraraiyul
pāmpō tutanuraiyum āru.

1. Elevating avid aspirants, to equal or high positions
   A king makes his own hazardous. Smooth-shouldered
   Lady you make the bamboo bend in shame! His act is like
   Biding in the same room with a serpent.

2. For a king to promote those hankering after headship
   To postions equalling his own – O! Lady
   Of soft shoulders turning jealous the bamboos of hill!
   Only that is like residing with a serpent in the same room.

3. O lady with shoulders soft and smooth that put to grief the bamboos growing on the hills! If the king were to give all honours and treat as his equal one who (secretly) aspiries after leadership (kingship), such an act of his will be akin to one putting up with a cobra in a room.

254. கூற்றம் உயிர்கொள்ளும் போழ்து குறிப்பறிந்து
மாற்றம் உடையாரை ஆராயாது – ஆற்றவும்
முல்லை புரையும் முறுவலாய் செய்வதென்
வல்லை அரசாட் கொளின்.

kūṟṟam uyirkoḷḷum pōḻtu kuṟippaṟintu
māṟṟam uṭaiyārai ārāyātu – āṟṟavum
mullai puraiyum muṟuvalāy ceyvateṉ
vallai aracāṭ koḷiṉ.

1. When god of Death comes to take one's life he does not
   Tend to take the hints and consent of the dying. Lady
   Who has a smile like a string of jasmine flowers!
   To do, is there aught when the king is bent on enslaving one?

2. Death, while claiming life, does not stop to consider, to know
   By signs, those having the alterations, if they are ready to
   die.
   Lady of a smile resembling much the mullai blossoms!
   What can be done if a king with cruel speed enslaves the
   people?

3. O maid with teeth lovely like jasmine buds! Even the God of Death never investigates into the intended meanings of words

of protest or excuse uttered by the dying. So too, if the king in great haste were to tyrannize and enslave others, what could be done (against him)?

255. உடைப்பெருஞ் செல்வத் துயர்ந்த பெருமை
அடக்கமில் உள்ளத்த னாகி – நடக்கையின்
ஒள்ளியன் அல்லான்மேல் வைத்தல் குரங்கின்கைக்
கொள்ளி கொடுத்து விடல்.

uṭaipperuñ celvat tuyarnta perumai
aṭakkamil uḷḷatta ṉāki – naṭakkaiyiṉ
oḷḷiyaṉ allāṉmēl vaittal kuraṅkiṉkaik
koḷḷi koṭuttu viṭal.

1. Trusting great wealth and governing power with one who is
Frustratingly proud and of unproven character and virtue is
Illustrated with the story of placing a firebrand in the hands of a
Thrusting monkey who is mischievous.

2. When the king to place on one of no transparently pure
Conduct and of an uncontrollable proud heart
The exceeding greatness of being endowed with great wealth
Will be like giving a firebrand into a monkey's hand.

3. A king investing a man of no self-restraint, lacking purity of conduct, with the power and dignity due to one of immense fortune, will be akin to investing a monkey with a fire-brand!

4. To bestow supreme power and great riches on one, who keeps not his will in subjection, and who lives not a good and pure life, is like placing a fire brand in the hand of a monkey.

256. எல்லையொன் றின்றியே இன்னாசெய் தாரையும்
ஒல்லை வெகுளார் உலகாள்தும் என்பவர்
சொல்லின் வளாஅய்த்தம் தாள்நிழல் கொள்பவே
கொல்லையுள் கூழ்மரமே போன்று.

ellaiyoṉ ṟiṉṟiyē iṉṉācey tāraiyum
ollai vekuḷār ulakāḷtum eṉpavar

collin̲ vaḷāayttam tāḷniḻal koḷpavē
kollaiyuḷ kūḻmaramē pōn̲ṟu.

1. King who is determined to rule over the world would
Bring even those who did him boundless harm to his side by
Using 'suasive words, not getting angered at once. He is
Useful as the tree in the field, in whose shade people eat.

2. Kings who resolve to rule over the world will not quickly be angry
At even those who did evil unto them without any limit.
Bending them through words they will shatter them under the shade
Of their feet just as a tree in the backyard useful as food.

3. Kings desirous of ruling the world will not hastily get angry even with those who have done immesurable harm. They will, with sweet words, win them over to their side and patronize them as carefully and lovingly as one would a tree in the home garden yielding fruits for home consumption.

257. பொலந்தார் இராமன் துணையாகத் தான்போந்து
இலங்கைக் கிழவற் கிளையான் – இலங்கைக்கே
போந்திறை யாயதூஉம் பெற்றான் பெரியாரைச்
சார்ந்து கெழீஇயிலார் இல்.

polantār irāman̲ tuṇaiyākat tān̲pōntu
ilaṅkaik kiḻavaṟ kiḷaiyān̲ – ilaṅkaikkē
pōntiṟai yāyatūum peṟṟān̲ periyāraic
cārntu keḻīiyilār il.

1. The younger brother to the king of Sri Lanka sought
The glittering bejewelled Rama for help, and
Became the King of Lanka. There is none who is not
Benefited by joining the benevolent elders.

2. As a helping mate of Lord Rama of the golden garland he went –
The younger brother of the King of Lanka – to the same Lanka
He went back and received kingship. Working with
The virtuous great none has failed to enjoy benefits.

3. Vibheeshana, the younger brother of Ravana the king of Lanka, went to the assistance of Rama the wearer of golden garland

and with his help got crowned as king of Lanka itself. There is none who is not benefited by association with the great.

258. கல்வி யகலமும் கட்டுரை வாய்பாடும்
கொல்சின வேந்தன் அவைகாட்டும் – மல்கித்
தலைப்பாய் இழிதரு தண்புனல் நீத்தம்
மலைப்பெயல் காட்டுந் துணை.

kalvi yakalamum katturai vāypātum
kolcina vēntan avaikāttum – malkit
talaippāy ilitaru tanpunal nīttam
malaippeyal kāttun tunai.

1. An aggressive king's extent of scholarship and rhetoric
   Can be assessed by the composition of his assembly.
   Volume of deluge tells the extent to which there was
   Whole rainfall on the hills and dales.

2. The council of ministers of a king of murderous rage reveals
   The breadth of his learning and the propriety of his procedures.
   Overflowing from the peak, the cool waters that come down,
   Its copiousness, helps to measure the amount of rain on hills.

3. The magnitude of the cool cascade that overflow the mountains is an indication of the extent of rainfall on the hills. In a like manner, the depths of learning of a king of deadly wrath (against his enemies) and the way he metes out justice will be gauged by the nature of the ministers in his council.

259. செயிரறு செங்கோல் சினவேந்தன் தீமை
பயிரறு பக்கத்தார் கொள்வர் – துகிர்புரையும்
செவ்வாய் முறுவல்நற் சின்மொழியாய் செய்தானை
ஒவ்வாத பாவையோ இல்.

ceyiraru ceṅkōl cinavēntan tīmai
payiraru pakkattār kolvar – tukirpuraiyum
cevvāy muruvalnar cinmoliyāy ceytānai
ovvāta pāvaiyō il.

1. Faultless sceptred warring king's evil deeds and their effects

Haughtily do surrounding ministers undertake. Lady of little Words and simple smile! There's no statue that does not reflect the Moods visualized by the sculptor.

2. For an evil done by an angry king of faultless sceptre
His faultless ministers by his side will be held responsible.
Lady of few words and a sweet smile from coral like red lips!
No stone that yields not to the sculptor who shapes it!

3. O maid of coral lips of lovely smile and sweet words so few! The sin committed by the wrathful king of flawless sceptre shall be shared by the flawless ministers by his side. There is no picture painted without the heart of the painter reflected in it. (The ministers as advisers of the king are responsible for the good or evil acts of the king.)

260. *சுற்றார் பலரைத்தன் கண்ணாக இல்லாதான்*
உற்றிடர்ப் பட்ட பொழுதின்கண் தேற்றம்
மரையா துணைபயிரும் மாமலை நாட
சுரையாழ் நரம்பறுத் தற்று.

cuṟṟār palaraittaṉ kaṇṇāka illātāṉ
uṟṟiṭarp paṭṭa poḻutiṉkaṇ tēṟṟam
maraiyā tuṇaipayirum māmalai nāṭa
curaiyāḻ narampaṟut taṟṟu.

1. A king not having the support of eyes-like scholarly ministers
Strikingly and singly when he makes a decision during a crisis
Is likely to be as useless as a musical instrument made of gourd
Losing its only string attached.

2. The king that has not many learned men to act as his eyes
His acquiring clarity when men met with and troubled by a crisis
O! Lord of great hills where the does make calls to their mates!
Is like the surai lute snapped of its single string.

3. O chief of a lofty hill-country where the female deer (doe?) calls its mate! When a king who does not have for his guidance many ministers well-versed in statecraft, gets into trouble and

himself decides on a way to get out of it, such action will be as useless as a one-stinged lute whose only (lone) string is cut!

261. நல்லவும் தீயவும் நாடிப் பிறருரைக்கும்
நல்ல பிறவும் உணர்வாரைக் கட்டுரையின்
வல்லிதின் நாடி வலிப்பதே புல்லத்தைப்
புல்லம் புறம்புல்லு மாறு.

nallavum tīyavum nāṭip piraruraikkum
nalla piravum uṇarvāraik kaṭṭuraiyin
vallitin nāṭi valippatē pullattaip
pullam purampullu māru.

1. Ministers capable of distinguishing between the good and the Sinister words of others must be drawn to his side by the king's Convincing arguments. Like the bull on one side of the cart Wins the other bull to his pace.

2. Seeking the import of good and evil, from structured surmises By others given, those who understand what is just or otherwise For a king to seek them searching for them and draw them to his side
Is like one bullock pulling to its pace the other bullock.

3. A king who rules the land choosing his ministres after deep investigation, – ministers capable of sifting the good from the bad, according to the injunction of the shastras, and who are able to sift the evidences given by two opposing parties and form a correct judgment, can be compared to a (mighty) bullock well matched with another and with mutual kindness.

262. மனத்தினும் வாயினும் மெய்யினும் செய்கை
அனைத்தினும் ஆன்றவிந்தா ராகி – நினைத்திருந்து
ஒன்றும் பரியலராய் ஓம்புவார் இல்லெனில்
சென்று படுமாம் உயிர்.

manattinum vāyinum meyyinum ceykai
anaittinum ānravintā rāki – ninaittiruntu
onrum pariyalarāy ōmpuvār illenil
cenru paṭumām uyir.

1. Thoughts, words, deeds – in all three self-contained
   Ought to be ministers; they must with care execute
   Courtly tasks. If such sympathetic souls are absent
   Lots of life for want of love would perish.

2. In heart, in speech, in body, in all actions
   Becoming men of humanity born out of rich experience,
   Ever contemplative, never coveting, in the absence
   Of such protectors – counsellors, life will simply perish.

3. If there be no ministers (for a realm) who in all their actions showing the greatest restraint and mastery over their thoughts, words and deeds and deeply investigating into things and without attachment safeguard the interests of the realm, all lives will go to rack and ruin.

263. செயல்வேண்டா நல்லன செய்விக்கும் தீய
செயல்வேண்டி நிற்பின் விலக்கும் இகல்வேந்தன்
தன்னை நலிந்து தனக்குறுதி கூறலால்
முன்னின்னா மூத்தார்வாய்ச் சொல்.

ceyalvēṇṭā nallaṉa ceyvikkum tīya
ceyalvēṇṭi niṟpiṉ vilakkum ikalvēntaṉ
taṉṉai nalintu taṉakkuṟuti kūṟalāl
muṉṉiṉṉā mūttārvāyc coḷ.

1. Wise men's word stays the king in the right path and
   Tries to keep him away from the evil path, though he's
   Keen on doing the contrary. Elders' advice though is
   Seen to be bitter proves to be better in the end.

2. It will get done good things impossible of being accomplished
   If one stands firm in doing evil, it will prevent it.
   It warns the dissenting king and speaks to him steadfast truth,
   Painful only in the beginning the word from elder's mouth.

3. The words of the greatly wise (ministers) will effect the performance of good things though not wished for (by the king); will prevent the doing of evil when the king itches for it, the advice given to the mighty king for his benefit will (of course) be irritating and painful at first (but pleasing and beneficial later). [So such advice should be taken by the king.]

264. செறிவுடைத் தார்வேந்தன் செவ்வியல பெற்றால்
அறிவுடையார் அவ்வியமும் செய்வர் – வறிதுரைத்துப்
பிள்ளை களைமருட்டும் தாயர்போல் அம்புலிமேல்
ஒள்ளியகாட் டாளர்க் கரிது.

cerivutait tārvēntan cevviyala perrāl
arivutaiyār avviyamum ceyvar – varituraittup
pillai kalaimaruttum tāyarpōl ampulimēl
olliyakāt tālark karitu.

1. When the closely strung garlanded king tries to do
   Sinful deeds, the wise elders would even adopt
   Deceitful means to dupe him into right path, like
   Deceiving moms showing the moon, frighting the babe to eating.

2. If the richly garlanded king happens to do what is not justly right
   Wise ministers will resort even to cunning stratagem, just like
   Mothers making the moon speak in order to chasten the children.
   It is hard for a minister, who is ruled, to reveal a transparent truth.

3. When the king, the wearer of closely knit garlands, begins to do things unseemingly, wise ministers like mothers frightening their children with cock and bull stories of the moon (and thus feeding them or quitening them) will indulge even in deceit and falsehood (and set him right). For to correct the king by fair means will be difficult for those ruled by him.

265. தீயன வல்ல செயினும் திறல்வேந்தன்
காய்வன சிந்தியார் கற்றறிந்தார் – பாயும்
புலிமுன்னர் புல்வாய்க்குப் போக்கில் அதுவே
வளிமுன்னர் வைப்பாரம் இல்.

tīyana valla ceyinum tiralvēntan
kāyvana cintiyār karrarintār – pāyum
pulimunnar pulvāykkup pōkkil atuvē
valimunnar vaippāram il

1. When a king does an evil deed the learned ministers

Shun doing anything that might enrage the king. The deer
Has no escape before a pouncing tiger. Nor is there a
Haystack so heavy that it withstands a strong wind.

2. The victorious king even if he does what are evil, what are unjust
Learned ministers will not even think of angry rebukes.
Before a pouncing tiger there is no place to escape for the deer.
In the same way, before a tempest no weight to hold the haystack.

3. For a deer before a leaping tiger there is no escape; so also there is no safety for a bundle (stack) of straw when the whirl wind blows; so even though the valorous king might do undesirable things productive of evil, ministers learned in the art of statecraft will not even think of things that might enrage the king.

4. Although a victorious prince act unrighteously and tyrannically the wise entertain in their hearts no anger against him; the graminivorous tribes cannot stand against the tiger when he springs upon them, nor doth a straw possess any gravity before the strength of the wind.

266. கொடித்திண்டேர் மன்னரால் கூட்டுண்டு வாழ்வார்
எடுத்துமேற் கொண்டவர் ஏய வினையை
மடித்தொழிதல் என்னுண்டாம் மாணிழாய் கள்ளைக்
குடித்துக் குழைவாரோ இல்.

koṭittiṇṭēr maṉṉarāl kūṭṭuṇṭu vāḻvār
eṭuttumēṟ koṇṭavar ēya viṉaiyai
maṭittoḻital eṉṉuṇṭām māṇiḻāy kaḷḷaik
kuṭittuk kuḻaivārō il.

1. Can a great king's employee afford to accept a task the king gave
And laze around without finishing it on time?
Lady well adorned!
Is there one who having drunk toddy can be at ease and inactive?

2. Those who live in the company of kings flagged chariots strong
Will volunteer to take on themselves to carry out the tasks
Ordained by them; have they ever remained quiet in languor?
Bejewelled lady! Drunk with toddy, none keeps quiet.

3. O maid wearing precious jewels! No one who has drunk toddy keeps idle. So, for those who live on the patronage of kings who possess strong chariots whereon flags wave, what good will accrue to delay the execution of the work assigned to them by kings with some motive.

267. வெற்றிவேல் வேந்தன் வியங்கொண்டால் யாமொன்றும்
பெற்றிலே மென்பது பேதைமையே – மற்றதனை
எவ்வ மிலராகிச் செய்க அதுவன்றோ
செய்கென்றான் உண்கென்னு மாறு.

verrivēl vēntan viyankontāl yāmonrum
perrilē menpatu pētaimaiyē – marratanai
evva milarākic ceyka atuvanrō
ceykenrān unkennu māru.

1. When the victorious king orders you to do a task don't say Benefits you had none, it is foolish indeed. Accomplish the Task without groan or complaint. He that ordered you will also Ask you to partake of feast.

2. Taking one's service under a king that wields the victorious spear It is folly for one to say that one has not received any benefit. Let one perform the ordained task with no grief for one's self. He that commands to work also commands to eat.

3. When the king of the victorious spear-borne army commands you to do a thing, it is foolish to decline to do so on the ground that you do not stand to gain by the execution of the work. Do it ungrudging. When a king orders you to do a thing, does it not mean that he orders you to eat as well?

268. எமரிது செய்க எமக்கென்று வேந்தன்
தமரைத் தலைவைத்த காலைத் – தமரவற்கு
வேலின்வா யாயினும் வீழார் மறுத்துரைப்பின்
ஆலென்னிற் பூலென்னு மாறு.

emaritu ceyka emakkenru vēntan
tamarait talaivaitta kālait – tamaravarku
vēlinvā yāyinum vīlār marutturaippin
ālennir pūlennu māru.

1. "You, dear to me! Execute this task for me," says the king Using trust, giving one leadership. Even if it were to face the Lance you must, but to decline is to argue what one calls "a Banyan" you maintain " it is a pool".

2. You are ours! Do this for our sake!" when the king thus Entrusts a task to those under him – those under him, Instead of falling at even the shaft for his sake, if they refuse It's like one saying 'a banyan tree', the other 'a poola plant'.

3. When a king with confidence enjoins on his relatives to do a thing for him, if they decline to do so, instead of being prepared even to fall on the spear for his sake, such behavior will be akin to saying 'that is only *Pula* shrub!' When one points at a tree and exclaims, 'Look! it's a banyan tree!'

269. *விடலமை செய்து வெருண்டகன்று நில்லாது*
உடலரு மன்னர் உவப்ப வொழுகின்
மடலணி பெண்ணை மலிதிரைச் சேர்ப்ப
கடல்படா வெல்லாம் படும்.

viṭalamai ceytu veruṇṭakaṉṟu nillātu
uṭalaru maṉṉar uvappa voḻukiṉ
maṭalaṇi peṇṇai malitiraic cērppa
kaṭalpaṭā vellām paṭum.

1. When the king in anger drives you away do not leave, but stay Endlessly serving so as to please and appease him. Lord of shores Where there are plenty of leaved palms! Such obeisance gets you Rarer things than the ocean could offer.

2. Without standing aloof in fear having done deeds leading to banishment
If one behaves well making kings of unconquerable rage pleased and happy
O! Lord of sea shores rich in palm beautiful in effervescence!
Riches not found in oceans shall be found.

3. O chief of the seaboard abounding in leafy palmyra trees! Even when the unconquerable kings do evil things so as to elbow out one, if one, without keeping aloof from him in

fear, were to do things pleasing to him, such a one will be blessed with all the rich things, rare to be found in the sea!

270. உவப்ப உடன்படுத்தற் கேய கருமம்
அவற்றவற் றாந்துணைய வாகிப் பயத்தால்
வினைமுதிரின் செய்தான்மே லேறும் பனைமுதிரின்
தாய்தாள்மேல் வீழ்ந்து விடும்.

uvappa utanpatuttar kēya karumam
avarravar rāntunaiya vākip payattāl
vinaimutirin ceytānmē lērum panaimutirin
tāytālmēl vīlntu vitum.

1. Willingly accepting assignments given by the king and ful-
Filling them with due care and end in mind, when done brings
Stripes of fame to the doer, and not to the king. When the palm
Ripens, its fruit falls only at the feet of the mother tree.

2. The ordained tasks undertaken, pleasing the king
Yielding benefit each according to its measures
If the tasks get fulfilled, the fame falls on the doer.
Palmfruit ripening falls at the feet of the mother tree.

3. When the palmyra fruit ripens, it falls at the foot of the mother tree. So also, the tasks set by the king to please him if they be successfully accomplished, the glory thereof will go to the man who did it (rather than to the one at whose instance the thing was done).

271. செருக்கெழு மன்னர் திறலுடையார் சேர்ந்தார்
ஒருத்தரை யஞ்சி யுலைதலு முண்டோ
உருத்த சுணங்கின் ஒளியிழாய் கூரிது
எருத்து வலியநன் கொம்பு.

cerukkelu mannar tiralutaiyār cērntār
oruttarai yañci yulaitalu muntō
urutta cunankin oliyilāy kūritu
eruttu valiyanan kompu.

1. Would he that abides with the belligerent king

Would he fear any and languish? Lady with
Beautiful skin spots and ornaments! Horns of bull
Truly blunt yet its feared sharpness frightens all.

2. Those who live companioned to kings capable of rising in war
Will they ever be agitated in mind, in fear of someone?
Lady of brightly ornamented delicate breasts! Piercingly sharp
Are the goodly horns of a powerful bull.

3. O lady with spreading beauty spots and lustrous jewels! The horns of a sturdy bull are sharp; so too, would those who come under the aegis of an all-powerful warring king ever, in fear of any, grow disspirited?

272. வேந்தன் மதித்துவப்பப் பட்டாரைக் கொண்டேனை
மாந்தரும் ஆங்கே மதித்துணர்வர் – ஆய்ந்த
நலமென் கதுப்பினாய் நாடின்நெய் பெய்த
கலனேநெய் பெய்து விடும்.

vēntan̲ matittuvappap paṭṭāraik koṇṭēn̲ai
māntarum āṅkē matittuṇarvar – āynta
nalamen̲ katuppin̲āy nāṭin̲ney peyta
kalan̲ēney peytu viṭum.

1. One who is respected and loved by the king
Undoubtedly is respected and loved by all. The
Pitcher that is used to keep ghee in is already
Fetched to store ghee time and again.

2. Those whom the king respects and with pleasure receives, having that
As their measure, the other people also treat them with respect.
Lady of tresses of hair judged best for their softness!
When considered the vessel filled with ghee is filled with ghee.

3. O lady with matchless soft lovely locks! If we examine, it will be found that a vessel in which ghee is stored will continue to be used as such. So also, the one honoured by the king and with pleasure, will, for that very reason, be honoured by other people too.

273. ஆண்டகை மன்னரைச் சார்ந்தார்தாம் அல்லுறினும்
ஆண்டொன்று வேண்டுதும் என்பது உரையற்க
பூண்தாங்கு மார்ப பொருள்தக்கார் வேண்டாமை
வேண்டிய தெல்லாம் தரும்.

āṇṭakai maṉṉaraic cārntārtām alluṟiṉum
āṇṭoṉṟu vēṇṭutum eṉpatu uraiyaṟka
pūṇtāṅku mārpa poruḷtakkār vēṇṭāmai
vēṇṭiya tellām tarum.

1. Dependent though on the king, in times of hardship,
   Implore not of the king what you direst need; for he
   Himself would volunteer all that you need at the right time.
   Him who is respected by all gets everything without asking.
2. Those dependent on kings of manly virtues, even when visited
   By poverty, let them not say that from them, they expect something.
   Lord of ornamented chest! For those held in high esteem
   Their non-expectation will give them all that they expect.
3. O chief wearing ornaments on thy bosom! Let those who live under the patronage of a great manly king, even when they are hard pressed by great adversity, refrain from asking him any favour. If those greatly honoured by others refrain from asking for any favour, their very refraining from so asking will confer on them what all they require.

274. காவலனை ஆக வழிபட்டார் மற்றவன்
ஏவல் வினைசெய் திருந்தார்க் குதவடுத்தல்
ஆவணைய நின்றதன் கன்று முலையிருப்பத்
தாயணல் தான்சுவைத் தற்று.

kāvalaṉai āka vaḻipaṭṭār maṟṟavaṉ
ēval viṉaicey tiruntārk kutavaṭuttal
āvaṇaiya niṉṟataṉ kaṉṟu mulaiyiruppat
tāyaṇal tāṉcuvait taṟṟu.

1. One who has been close to the king himself should
   Shun accosting other attendants seeking help for himself.

'Tis like the calf rubbing skins with the cow should not be
Pleased to suck the flabby neck while udder is close by.

2. Those who worship the king as their protector, befriending those
Who carry out tasks commanded by him expecting help from them
Is like a calf standing close brushing against the cow,
Suckling at its mother's skin while the udder is there.

3. If those who live under the patronage of the king were to think that they could tip his subordinates and get their wants satisfied, it will be very like a calf at whose side stands nestling its mother cow with its udder (full of milk) sucking its neck.

275. சிறப்புடை மன்னவரைச் செவ்வியின் நோக்கித்
திறத்தின் உரைப்பார்க்கொன் றாகாத தில்லை
விறற்புகழ் மன்னர்க் குயிரன்ன ரேனும்
புறத்தமைச்சின் நன்றகத்துக் கூன்.

ciṟappuṭai maṉṉavaraic cevviyiṉ nōkkit
tiṟattiṉ uraippārkkoṉ ṟākāta tillai
viṟaṟpukaḻ maṉṉark kuyiraṉṉa rēṉum
puṟattamaiccin naṉṟakattuk kūṉ.

1. Feat it is none to the hunchbacked employed at the harem to
Meet the king and speak more convincingly and get things done
Than for the ministers who are dear like his own life. A hunch-backed
Standing inside is better than a minister standing outside.

2. Choosing the proper time to meet kings of exalted virtues,
For those who can speak with skill, nothing is impossible to accomplish
Even if they were dear as life to kings of exceeding fame,
Better the hunchback in than the ministers waiting outside.

3. For those who, at the opportune hour, represent to the exalted king in an appealing way, there is nothing that is difficult of attainment. Even though the ministers are as dear as life to

the far-famed king, better placed (for royal favours) is even the hunchback living inside the palace as a servant than the ministers who live outside.

276. இடுகுடைத்தேர் மன்னர் எமக்கமையு மென்று
கடிதவர்தாம் காதலிப்பத் தாம்காதல் கொண்டு
மூடிய எனைத்தும் உணரா முயறல்
கடிய கனைத்து விடல்.

iṭukuṭaittēr maṉṉar emakkamaiyu meṉṟu
kaṭitavartām kātalippat tāmkātal koṇṭu
mūṭiya eṉaittum uṇarā muyaṟal
kaṭiya kaṉaittu viṭal.

1. Seated under the royal canopy, charioted, if the king deems it Meet for him to own certain things it is better that none others Long for them. Shouting and inviting wild animals to oneself is as Wrong as wanting to possess what the king wants.
2. Thinking that the king of the chariot with a shading umbrella Is one's agreeable friend, if one covets things that he loves most And takes efforts without least understanding to get at them That will be like making calls for the cruel tiger.
3. When the king of the protective royal umbrella and the chariot greatly desire to possess a thing as most suitable for him, for those serving under him to aspire for that self same thing and endevour without bestowing any thought (on the consequences thereof) to attain the thing will be akin to inviting the deadly tiger and the like towards them.

277. சீர்த்தகு மன்னர் சிறந்தனைத்தும் கெட்டாலும்
நேர்த்துரைத் தெள்ளார் நிலைநோக்கிச் – சீர்த்த
கிளையின்றிப் போஒய்த் தனித்தாயக் கண்ணும்
இளைதென்று பாம்பிகழ்வா ரில்.

cīrttaku maṉṉar ciṟantaṉaittum keṭṭālum
nērtturait teḷḷār nilainōkkic – cīrtta
kiḷaiyiṉṟip pōoyt taṉittāyak kaṇṇum
iḷaiteṉṟu pāmpikaḻvā ril.

1. Prestigious kings, when they lose all greatness and relations,
Best are not spoofed at for their poor aloof living condition.
A snakeling though separated from its kin is not slighted
Mistaking it to be orphaned and therefore harmless.

2. Kings, deservedly great, even when they have lost all their glory,
Even bereft of kindred are left alone to live in exile –
Their friends, now changed, will not speak in insult, considering
Their condition. None laughs at a python as it is lean.

3. Even when the cobra strays away from its numerous brood of snakes and is found all alone, none will treat it light-heartedly because it is young. So also, even when reputed sovereigns lose everything of worth one should not speak disparingly of them in their adversity and treat them with contempt.

278. செருக்குடைய மன்ன ரிடைப்புக் கவருள்
ஒருத்தற் குதவாத சொல்லின் தனக்குத்
திருத்தலு மாகாது தீதாம் அதுவே
எருத்திடை வைக்கோல் தினல்.

cerukkuṭaiya manṉa riṭaippuk kavaruḷ
oruttar̲ kutavāta collin̲ tan̲akkut
tiruttalu mākātu tītām atuvē
eruttiṭai vaikkōl tin̲al.

1. Intervening between two proud and warring kings
And uttering words useful to neither brings no good to him –
Self nor to them; rather it brings him only harm. It is like a
Bull trying to eat the hay stacked between two livestock.

2. If one intervenes between proud kings and says something
Not beneficial to one among them, it will be beyond one's power
To repair the strained relationship. It will also bring evil.
Only this is eating hay in the midst of bulls.

3. If one were to interpose between two proud sovereigns and utter word, unhelpful to any of them (and so irritate them) he could not mend them; it will end in disaster. Such an act of his will be akin to a plough-bullock poking in between two (sharp -horned (stud) bulls to eat the straw placed between them.

279. *பன்னாள் தொழில்செய் துடைய கவர்ந்துண்டார்*
இன்னாமை செய்யாமை வேண்டி இறைவர்க்குப்
பொன்யாத்துக் கொண்டு புகுதல் குவளையைத்
தன்னாரால் யாத்து விடல்.

pannāl tolilcey tuṭaiya kavarntuṇṭār
innāmai ceyyāmai vēṇṭi iraivarkkup
ponyāttuk koṇṭu pukutal kuvaḷaiyait
tannārāl yāttu viṭal.

1. Serving long the king and deceitfully amassing wealth, later to
 Avert penal measures from the king, one's attempt to
 Appeasing him with the ill-gotten wealth is like
 Fleecing the stalk of water-lily to bind the flowers together.

2. For those who have amassed the wealth they enjoy doing service
 Under the king for many days, desirous [sic] of no harm,
 Entering to meet the king bringing the collected gold
 Is like bundling the kuvalai flowers with their own stalks.

3. If those who have served the king for long and throve on his wealth, with a view to avoid being put to trouble, were to give the king their gold and be loyal to him, such action will be akin to binding the *Kuvalai* (water-lily – blue-*nelumboo*) blooms with their own stalk fibre.

280. *மெய்ம்மையே நின்று மிகநோக்கப் பட்டவர்*
கைம்மேலே நின்று கறுப்பன செய்தொழுகிப்
பொய்ம்மேலே கொண்டவ் விறைவற்கொன் றார்குறைப்பர்
தம்மேலே வீழப் பனை.

meymmaiyē ninru mikanōkkap paṭṭavar
kaimmēlē ninru karuppana ceytolukip
poymmēlē koṇṭav viraivarkon rārkuraippar
tammēlē vīlap panai.

1. One, trusted and esteemed high by the king, if
 Turns evil and kills the king himself, such a deed

Tells of the foolish and idiotic act of one, who
Fells the palm tree letting it fall on oneself.

2. Those standing steadfastly loyal and held by the king in esteem
Now grown more powerful, doing things black as evil
And turning treacherous, the very same king kills.
When found to fall on themselves, they cut the palm tree.

3. If those who, because of sheer faithful service had been greatly honoured by the king, were to go contrary to his command to gain their own ends and indulging in irritable acts and deceit kill the king, they are in the position of those who cut down a palmyra tree so as to fall on themselves (and kill them).

281. வெஞ்சின மன்னவன் வேண்டாத வேசெயினும்
நெஞ்சத்துட் கொள்வ சிறிதும் செயல்வேண்டா
என்செய் தகப்பட்டக் கண்ணும் எழுப்புபவோ
துஞ்சு புலியைத் துயில்.

veñcin̲a man̲n̲avan̲ vēṇṭāta vēceyin̲um
neñcattuṭ koḷva cir̲itum ceyalvēṇṭā
en̲cey takappaṭṭak kaṇṇum eḻuppupavō
tuñcu puliyait tuyil.

1. Wrathful king might do all wrong things to people; yet
Bother not to do any thing which the king might harbour at
Heart. Despite the havoc the tiger did, finding him asleep
Would any dare to rouse the sleeping tiger?

2. Even when the king, hot in rage, does undesirable things,
Don't do even a little thing that will hurtfully be kept in mind;
Though it has caused whatsoever harm, when it is caught,
Will they wake up a dozing tiger from sleep?

3. Even when the tiger that had done them great harm is trapped, would any wake it from sleep? So also, even if the king of deadly wrath were to do nothing but wrong to is own subjects, let them not do the least thing that will raise him to wrath.

282. தாமேயும் தம்மைப் புறந்தர வாற்றாதார்
வாமான்றேர் மன்னரைக் காய்வ தெவன்கொலோ
ஆமா உகளும் அணிவரை வெற்பகேள்
ஏமரார் கோங்கேறி னார்.

tāmēyum tammaip purantara vārrātār
vāmānrēr mannaraik kāyva tevankolō
āmā ukalum anivarai verpakēl
ēmarār kōnkēri nār.

1. Not capable of saving oneself how could he charge the king whose Cart is a horse drawn chariot? Lord of the land flanked by hills Flocked by wanton livestock!
   Accusing a king is like seeking refuge on a weak *kongu* tree.

2. Those incapable of safeguarding themselves, why should they Be angry at kings of chariots drawn by speeding horses? Lord of the ranged hills and rocks where the wild cattle bounce! Listen! No security for those who climb up a kongu tree!

3. O chief of the lovely hill-country where wild cows leap, listen! Those climbing the *Kongu* tree are not ensured against risk. What is the object of those who unable as they are to guard themselves (from evil) show their anger against the king, the possessor of chariots drawn by galloping horses?

283. உறாஅ வகையது செய்தாரை வேந்தன்
பொறாஅன் போலப் பொறுத்தால் – பொறாஅமை
மேன்மேலும் செய்து விடுதல் அதுவன்றோ
கூன்மேல் எழுந்த குரு.

urāa vakaiyatu ceytārai vēntan
porāan pōlap poruttāl – porāamai
mēnmēlum ceytu vitutal atuvanrō
kūnmēl elunta kuru.

1. Though one does wasteful things which truly irritate the king So pretends the king not to get angry. If such acts are

Repeated he won't be patient. This is like blisters
Appearing on the hump of a hunchback.

2. Those who have done things that should not be done, the king,
Appearing not to tolerate them if he actually tolerates
They will do such intolerable things more and more.
Only that is like a swelling boil on a hunched back

3. If a king were outwardly to show displeasure at the commitment of an evil deed by a person and inwardly shows forbearance and the man were to commit more and more evil deeds much to the impatience to the sovereign, such an act of his will be akin to a person who is already a hunchback contracting a boil thereon.

284. பொருளல்லார் கூறிய பொய்க்குறளை வேந்தன்
தெருளும் திறந்தெரிதல் அல்லால் – வெருளவெழுந்து
ஆடு பவரோடே யாடார் உணர்வுடையார்
ஆடுபணைப் பொய்க்காலே போன்று.

poruḷallār kūṟiya poykkuṟaḷai vēntaṉ
teruḷum tiṟanterital allāl – veruḷaveḻuntu
āṭu pavarōṭē yāṭār uṇarvuṭaiyār
āṭupaṇaip poykkālē pōṉṟu.

1. King should not be allowed to be misled by back-
Bitings. It is the duty of the wise to convince him of the
Falsity of their words. The wise would not dance with the
others on
False legs like bamboo stilts.

2. Without discovering a skilful means to make the king realize
The falsity of information spoken out by worthless men,
Men of natural intelligence will not rise perturbed and dance
With those who dance as on false bamboo props for legs.

3. Without finding out ways and means of making the king realize the falsity of the charges brought forward by the unworthy, the wise, will not, much to the terror of those charged against,

join hands with the malefactors and dance to their tune, like the dance horse made of bamboos.

285. வன்சார் புடைய ரெனினும் வலிபெய்து
தஞ்சார் பிலாதாரைத் தேசூன்ற லாகுமோ
மஞ்சுசூழ் சோலை மலைநாட யார்க்கானும்
அஞ்சுவார்க் கில்லை யரண்.

vaṉcār puṭaiya reṉiṉum valipeytu
tañcār pilātārait tēcūṉṟa lākumō
mañcucūḻ cōlai malaināṭa yārkkāṉum
añcuvārk killai yaraṇ.

1. Though a king might have the support of strong allies if has
   No self-confidence and courage is it possible to empower him and
   Show him as deserving fame? Lord of cloud clad sylvan hills!
   No security is there for the yellow-bellied.

2. Though they have mighty men to support, is it possible to infuse strength
   And plant their fame in those that depend not on their own might?
   Lord of hilly terrains where clouds circle round the groves!
   No fortress for those who are afraid of every one.

3. O chief of the hill-country where clouds engirdle and groves abound! Though backed up by a powerful ally, if one be not himself strong, would it be possible to infuse strength and make him undertake works that will bring him reputation? Whosoever he be, if he be a coward, fortifications are of no avail. (There is no defence for a coward, whoever he may be.)

286. எதிர்த்த பகையை இளைதாய போழ்தே
கதித்துக் களையின் முதிராதே தீர்த்து
நனிநயப்பச் செய்தவர் நண்பெல்லாந் தீரத்
தனிமரம் காடாத லில்.

etirtta pakaiyai iḷaitāya pōḻtē
katittuk kaḷaiyiṉ mutirātē tīrttu
naṉinayappac ceytavar naṇpellān tīrat
taṉimaram kāṭāta lil.

1. Nip in the bud the sprouting enmity in a rival king
   Rip him of the friends who surround him and having
   Won them over the enemy stands helpless and single.
   A lone tree makes no jungle.

2. Opposing enemies while they are still young and sprouting
   Let one nip them, not allowing them to grow strong as weeds,
   Remove them and wipe out their friends by doing great favours.
   A single tree never becomes a forest.

3. If enmity be quickly nipped in the bud, it will not intensify; if the allies of the enemy be closely befriended and the enemy altogether estranged from them and isolated, he will be like a lone tree that has not the immensity and might of a forest.

287. முன்னலிந் தாற்ற முரண்கொண்டு எழுந்தோரைப்
பின்னலிது மென்றிருத்தல் பேதைமையே – மின்னின்று
காம்பன்ன தோளி கடிதிற் கடித்தோடும்
பாம்பின்பல் கொள்வாரோ இல்.

munnalin tāṟṟa muraṇkoṇṭu eḻuntōraip
pinnalitu meṉṟiruttal pētaimaiyē – miṉṉiṉṟu
kāmpaṉṉa tōḷi kaṭitiṟ kaṭittōṭum
pāmpiṉpal koḷvārō il.

1. Proper it is to sense emerging rivals and counter them; to
   Drop action and defer it to later times is sheer folly.
   None would wait for the snake to bite him and then
   Run after it to pluck its fangs.

2. Hurting us first, those who rise up greatly in enmity,
   It is a folly to say that we shall hurt them later on and quiet remain.
   Lady of shoulders resembling the bamboo! Biting suddenly
   and running off,
   The snake, running behind it, none has taken its poisonous
   tongs!

3. O maid with shoulders lovely like the bamboo! When any out of great enmity come forward to put you down, it is folly to keep quiet thinking of avenging them later. There is none who

goes after the (venomous) snake to pull out its poisonous teeth when it runs, after biting suddenly.

4. It is folly to think of taking vengeance on those from whom one hath received the severest injury, O Lady whose complexion beats the bright yellow of the bamboo! Can any pull out the teeth of the serpent, which biteth suddenly and fleeth?

288. *நிரம்ப நிரையத்தைக் கண்டந் நிரையம்*
வரம்பில் பெரியானும் புக்கான் – இரங்கார்
கொடியார மார்ப குடிகெட வந்தால்
அடிகெட மன்றி விடல்.

nirampa niraiyattaik kaṇṭan niraiyam
varampil periyāṉum pukkāṉ – iraṅkār
koṭiyāra mārpa kuṭikeṭa vantāl
aṭikeṭa maṉṟi viṭal.

1. Learning full well that the wages of sin is hell the
Eldest born, though righteous, told a lie and entered hell.
Be not lenient to the enemy plotting to flout you.
See that you rout him out if he targets your family.

2. Even after knowing from texts a lot about hell
The great one of limitless virtues entered hell.
Lord of pearl-garlanded chest! When it comes to people suffering,
No fear of hell. They make the very roots perish.

3. O king wearing the unique garland of pearls! Though quite aware of the horrors of hell, the far-famed Dharma entered it (as a consequence of) having *uttered a lie with a view to attain victory in the Bharatha war. So, when ruin threatens one's line (family), mete out the severest punishment on thy enemy without compunction (compassion) and so save it.

* The great guru Dhrona had ranged himself on the side of Dhuryodhana in the Bharatha war. With a view to end his life and so secure victory, Dharma, at the instance of Krishna (the charioteer of Arjuna) told a lie i.e. Aswathama (son of Dhrona) had died in war. On hearing this Dhrona breathed his last.

289. தமரல் லவரைத் தலையளித்தக் கண்ணும்
அமராக் குறிப்பவர்க் காகாதே தோன்றும்
சுவர்நிலம் செய்தமையக் கூட்டியக் கண்ணும்
உவர்நிலம் உட்கொதிக்கு மாறு.

tamaral lavarait talaiyaḷittak kaṇṇum
amarāk kuṟippavark kākātē tōṉṟum
cuvarnilam ceytamaiyak kūṭṭiyak kaṇṇum
uvarnilam uṭkotikku māṟu.

1. Extend extreme love to your non-consanguineous enemy,
   Such extension seems to him to be false and deceitful.
   Make a wall mixing well mud with fuller's earth and it
   Takes no time for the brackish soil to bubble up from within.
2. Those who are not our people, even when they are pardoned,
   That will be unacceptable to them, appearing harmful to them.
   Earth, even when softened and mixed well to stand as wall,
   Salty soil will bubble up from within.
3. Even when saline clay is mashed and moulded into a wall, it will, by generating heat inside, disintegrate and fall. So also, though one's enemy be helped, such help will not in their eyes appear a goodly (friendly) act. It will be deemed an indication of evil design.

290. முகம்புறத்துக் கண்டால் பொறுக்கலா தாரை
அகம்புகுதும் என்றிரக்கும் ஆசை இருங்கடத்துத்
தக்க நெறியிடைப் பின்னும் செலப்பெறார்
ஒக்கலை வேண்டி அழல்.

mukampuṟattuk kaṇṭāl poṟukkalā tārai
akampukutum eṉṟirakkum ācai iruṅkaṭattut
takka neṟiyiṭaip piṉṉum celappeṟār
okkalai vēṇṭi aḻal.

1. To invite one, who does not even look at your face outside,
   To come inside home is a desire never fulfilled. It is like a
   Child who refuses to follow you in plain paths to walk in
   Wild jungle path. He cries to be carried on mother's hip.

2. Those who cannot tolerate even to see our face out anywhere,
   The desire that urges that we should somehow get into their hearts
   Is like children that cannot walk along even a straight path
   In a big forest crying out for their parents to walk by them.

3. Humbly desiring to win the heart of the enemy who cannot put up with thy very sight is akin to children who are unable even to follow (the parents) holding on to them, through a jungly tract.

291. ஆற்றப் பெரியார் பகைவேண்டிக் கொள்ளற்க
போற்றாது கொண்டரக்கன் போரில் அகப்பட்டான்
நோற்ற பெருமை யுடையாரும் கூற்றம்
புறங்கொம்மை கொட்டினா ரில்.

ārrap periyār pakaivēṇṭik koḷḷarka
pōrrātu koṇṭarakkan pōril akappaṭṭān
nōrra perumai yuṭaiyārum kūrram
puraṅkommai koṭṭinā ril.

1. Invite not the wrath of those too close to the powerful.
   Inciting thus the Rakshasa got entangled in war.
   Those who'd attained greatness through penance wouldn't
   Choose to clap and call Lord Yama from behind.

2. Don't acquire wantonly the enmity of the powerfully virtuous great
   Without appreciating this, the asura was caught enmeshed in war.
   Even those endowed with the glory of penance have not clapped
   Their hands to Death, standing behind calling his attention.

3. Even those who by ascetesim have become great invite not death clapping their hands, standing at its rear. Without forethought Ravana entangled himself in (a self-destructive) war (against Rama). So, court not the enmity of the greatly noble.

292. பெரியாரைச் சார்ந்தார்மேல் பேதைமை கந்தாச்
சிறியார் முரண்கொண் டொழுகல் – வெறியொலி
கோநா யினம்வெரூஉம் வெற்ப புலம்புகின்
தீநாய் எழுப்புமாம் எண்கு.

periyāraic cārntārmēl pētaimai kantāc
ciṟiyār muraṇkoṇ ṭoḻukal – veṟiyoli
kōnāy iṉamverūum veṟpa pulampukiṉ
tīnāy eḻuppumām eṇku.

1. Inviting the wrath of those close to the powerful and
   Inciting them thus due to ignorance equal – Lord of
   The tracts of Hills where frenzied dance for deity frighten fox!
   The act of a street dog awakening the sleeping bear.

2. Leaning on their folly as on a staff, for the small ones to live
   As enmity with those that have great ones for support, Lord of hills
   Where wild dogs are not afeared of the sound of ritualistic dance!
   Entering the forest, the mad dog will wake up the bear.

3. O chief of the hill-country where the wolf-pack dreads the noise of the hill-priest at his altar! The weak should not foolishly engage in hostility to those who have allied themselves with the powerful. Such behaviour will be akin to an ill-starred (unlucky) dog entering a jungle and rousing up a sleeping bear!

293. இகலின் வலியாரை எள்ளி எளியார்
இகலின் எதிர்நிற்றல் ஏதம் – அகலப்போய்
என்செய்தே யாயினும் உய்ந்தீக சாவாதான்
முன்கை வளையுந் தொடும்.

ikaliṉ valiyārai eḷḷi eḷiyār
ikaliṉ etirniṟṟal ētam – akalappōy
eṉceytē yāyiṉum uyntīka cāvātāṉ
muṉkai vaḷaiyun toṭum.

1. Wrong it is for the meek and weak to belittle and bully the Strong and belligerent. Rather should keep himself away and Alive, somehow. So that he could one day come back and Strive to sack him, and wear the victor's bracelet in his forearm.

2. Insulting those who are strong in waging wars, for the weak ones
To stand confronting them in battle will bring only death. Going
To a distant land, let them save their lives, doing something or other,
The forearm of the one not dead may perhaps wear the bracelet.

3. For the weak to scorn and engage in fight against the mighty (in war) will spell disaster. So, it is well for them to escape with their lives into far off lands and manage to live by some means or other. It is quite possible that such a one (who escaped alive) might one day wear the wristlet of valour (on his fore arms).

294. வென்றடு கிற்பாரை வெப்பித் தவர்காய்வது
ஒன்றொடு நின்று சிறியார் பலசெய்தல்
குன்றொடு தேன்கலாம் வெற்ப அதுபெரிதும்
நன்றொடு வந்ததொன் றன்று.

venratu kirpārai veppit tavarkāyvatu
onrotu ninru ciriyār palaceytal
kunrotu tēnkalām verpa atuperitum
nanrotu vantaton ranru.

1. Enraging those who could conquer and kill foes in war, and Engaging in such malicious deeds – Lord of the land where Rising rocks and honeycombs compete in size! It's not surPrising that such acts are neither sagacious nor salubrious.

2. Engaging those that conquer and kill, standing firm only
In cultivating a hatred for them, for the small ones to indulge
In many acts of excess, Lord of hills where honeycombs rise up
Against rocks! That is not something that would come to great good.

3. O chief of the highlands abounding in honey-hived hillocks! For the weak to indulge in many inimical acts against and

enrage those capable of conquering and putting them to death bodes no great good to them.

295. உரைத்தவர் நாவோ பருந்தெறியா தென்று
சிலைத்தெழுந்து செம்மாப் பவரே – மலைத்தால்
இழைத்த திகவா தவரைக் கனற்றிப்
பலிப்புறத் துண்பார் உணா.

uraittavar nāvō parunteriyā tenru
cilaitteluntu cemmāp pavarē – malaittāl
ilaitta tikavā tavaraik kanarrip
palippurat tuṇpār uṇā.

1. Uncultured words he utters, angers others the braggarts asking 'Would vulture bite off the tongue that spoke such words?' Such intolerant men dying at the hands of the powerful will eat Ritualistic food offered to the dead at the altar.

2. Saying that the vultures are not going to eat the tongues of evil-speakers,
Rising in excess of conceit and pride, enraging those who will do
What they won't accomplish if one turns inimically hostile to them
They will eat the food offered at the sacrificial pillar.

3. Those who are highly arrogant towards all thinking perhaps that the kite, after their death, will not eat up their tongues that indulged in all sorts of unseemly words are sure to eat the sacrificial offering placed by the side of the memorial raised over their graves, meeting with their death at the hands of people capable of executing their will on those who antagonize them.

296. தழங்குகுரல் வானத்துத் தண்பெயல் பெற்றால்
கிழங்குடைய வெல்லாம் முளைக்குமோ ராற்றால்
விழைந்தவரை வேர்சுற்றக் கொண்டொழுகல் வேண்டா
பழம்பகை நட்பாதல் இல்.

talaṅkukural vānattut tanpeyal perrāl
kilaṅkuṭaiya vellām muḷaikkumō rārrāl

viḻaintavarai vērcuṟṟak koṇṭoḻukal vēṇṭā
paḻampakai naṭpātal il.

1. When it rains from the thunderous clouds the water
   Sends new life to the drying roots of bulbous plants.
   Hold no hopes of befriending deep rooted old foes, for
   Old enmity never turns to amity.

2. If cool showers that abide in clouds of resounding resonance
   are received
   All the root-crops will at once sprout up. Those who frequent
   Waiting for an opportune moment, let them not be allowed to
   take roots.
   Old enmity never becomes friendly loyalty.

3. When grass-like plants with *yam* of the root get (are blessed with) cool showers from the thundering clouds, they shoot up. So, when you have in a way to befriend your foe, behave in such a way as to avoid such friendship taking root. (When the enemy in a way seeks thy friendship, behave not in such a way as to shtrengthen the friendship). For old enmity never turns into friendship.

297. வெள்ளம் பகையெனினும் வேறிடத்தார் செய்வதென்
கள்ளம் உடைத்தாகிச் சார்ந்த கழிநட்பு
புள்ளொலிப் பொய்கைப் புனலூர அஃதன்றோ
அள்ளில்லத் துண்ட தனிசு.

veḷḷam pakaiyeṉiṉum vēṟiṭattār ceyvateṉ
kaḷḷam uṭaittākic cārnta kaḻinaṭpu
puḷḷolip poykaip puṉalūra aḵtaṉṟō
aḷḷillat tuṇṭa taṉicu.

1. What can distant enemies do though in large numbers?
   Lots of trouble lie in cunning enemies living with us as friends.
   Lord of the land where tanks are crowded with noisy fowls!
   Hard to live in same family having taken a loan from inmates.

2. Though enemies flood, what can they do, strangers from other lands?
   Endowed with treacherous cunning, great friends that are with us,
   O! Lord of well-watered groves filled with bird-notes! Only they
   Are the liability – the loan on which a small home feeds.

3. O chief of the riverine region surrounded by pools resounding with the creaks of birds! Even though thy enemies be powerful (massive) and impetuous like the floods, what great harm could they do if they be of a far country? Would not evil-intentioned intimate friendship of one be of the same class as the debt incurred of a co-tenant in a small house?

298. இம்மைப் பழியும் மறுமைக்குப் பாவமும்
தம்மைப் பரியார் தமரா – யடைந்தாரின்
செம்மைப் பகைகொண்டு சேராதார் தீயரோ
மைம்மைப்பின் நன்று குருடு.

immaip paḻiyum maṟumaikkup pāvamum
tammaip pariyār tamarā – yaṭaintāriṉ
cemmaip pakaikoṇṭu cērātār tīyarō
maimmaippiṉ naṉṟu kuruṭu.

1. Friendship of those who disregard disgrace in present birth
   And sins in future birth, not caring for absolution by penance
   Feigning friendship; and enemies hating and berating; of the
   Twain are the latter more evil? Blind are better than bleary-eyed!

2. Are those, inimically hostile, refusing to join us, worse
   Than those who approach as friends without relinquishing
   Disgrace in this birth and sin for the next birth?
   Better a blind eye than a myopic eye that blurs.

3. Are open enemies worse than those who, with enmity at heart, profess intimate friendship without attempting to wipe out the

ill-repute of their friends in this life and the sin accruing for their future life? Total blindness is better than purblindness.

299. *பொருந்தா தவரைப் பொருதட்டக் கண்ணும்*
இருந்தமையா ராகி இறப்ப வெகுடல்
விரிந்தருவி வீழ்தரும் வெற்ப அதுவே
அரிந்தரிகால் நீர்படுக்கு மாறு.

poruntā tavaraip porutaṭṭak kaṇṇum
iruntamaiyā rāki iṟappa vekuṭal
virintaruvi vīḻtarum veṟpa atuvē
arintarikāl nīrpaṭukku māṟu.

1. Defeating the enemy in war, and not
   Surfeiting, enraged, engaged to destroy them is like
   Harvesting the crop and under-ploughing the stalks.
   Lord of the land of cascading hills!

2. Even after defeating in war those who turned hostile to us
   Without remaining satisfied with that, killing them in great anger,
   O! Lord of hills where the widening streams fall down the rocks!
   Only that is watering a field of harvested stalks!

3. O chief of the hill-country where massive cascades fall! Without being satisfied with one's victory over an enemy to show one's wrath further and end his (enemy's) life is on a par with ploughing up the stubble after harvest and watering it (to turn it into manure)!

300. *வன்பாட் டவர்பகை கொள்ளினும் மேலாயார்*
புன்பாட் டவர்பகை கோடல் பயனின்றே
கண்பாட்ட பூங்கழிக் கானலந் தண்சேர்ப்ப
வெண்பாட்டம் வெள்ளந் தரும்.

vaṉpāṭ ṭavarpakai koḷḷiṉum mēlāyār
puṉpāṭ ṭavarpakai kōṭal payaṉiṉṟē
kaṇpāṭṭa pūṅkaḻik kāṉalan taṇcērppa
veṇpāṭṭam veḷḷan tarum.

1. One may even pick a quarrel with the mighty, but should
   Shun fighting the weak. Lord of the shores where blossoms
   Bloom resembling eyes! Not only season's rains but
   Summer rains may also cause strong floods.

2. Eminent ones may even gain the enmity of the strong ones.
   There is no benefit in earning the hostility of the weak ones.
   Lord of cool shores of gardens where bloom beautifully blue
   flowers
   Resembling eyes! Rain in summer brings floods!

3. O chief of the seaboard abounding in eye-like *kuvalai* blooms and cool lovely groves! Even the white clouds of summer (besides other seasonal clouds) give us plenty of water. So, though the distinguished may war against the mighty, it might be fruitful, but not against the weak and mean. (Even defeat at the hands of the mighty might not bring dishonour, but not so at the hands of the weak and mean. Even out of season i.e., in summer, the white fleecy clouds may give us plenty of rain as even defeat at the hands of the great may bring us honour.)

301. *வாள்திற லானை வளைத்தார்கள் அஞ்ஞான்று*
வீட்டிய சென்றார் விளங்கொளி – காட்டப்
பொருவறு தன்மைகண் டஃதொழிந்தார் அஃதால்
உருவு திருவூட்டு மாறு.

vāḷtiṟa lāṉai vaḷaittārkaḷ aññāṉṟu
vīṭṭiya ceṉṟār viḷaṅkoḷi – kāṭṭap
poruvaṟu taṉmaikaṇ ṭaḵtoḻintār aḵtāl
uruvu tiruvūṭṭu māṟu.

1. They surrounded Him who is adept at wielding sword
   Swearing to kill Him; when He revealed to them His glorious
   Appearance, enthralled by His charm they gave up their scheme.
   Appearance therefore enhances one's richness.

2. They surrounded Lord Vishnu skilled in sword-craft in days
   Of yore. When the Lord revealed his dazzling splendour, they,
   Who went to kill, seeing its irresistible nature, gave up
   Their plan. Splendid mien adds to good fortune.

3. Once upon a time when the asurars by name Madhu and Kaidavan with a view to kill the valorous (mighty?) Thirumal (God Vishnu) of the (famed) nanthagam spear encircled him, the latter appeared to them in all his lustrous glory. Witnessing his inimitable beauty, they gave up their evil design on his life. Beauty confers prosperity (riches).

302. வலியாரைக் கண்டக்கால் வாய்வாளா ராகி
மெலியாரை மீதூரும் மேன்மை யுடைமை
புலிகலாங் கொள்யானைப் பூங்குன்ற நாட
வலியலாந்தா யக்கு வலிது.

valiyāraik kaṇṭakkāl vāyvāḷā rāki
meliyārai mītūrum mēṉmai yuṭaimai
pulikalāṅ koḷyāṉaip pūṅkuṉṟa nāṭa
valiyalāntā yakku valitu.

1. Confronting the mighty, becoming dumbfounded but Controlling and conquering the meek and the weak are Means of strengthening oneself when one languishes – Scenes of elephants fighting tigers are seen in your hilly land.
2. Becoming dumbfounded while confronting strong foes, But acquiring greatness in marching over the weak ones, – Lord of handsome hills where elephants fight against tigers! Is to assume the strength to attack while bereft of strength.
3. O chief of the lovely hill-country where the elephant is inimical to the tiger! At a time when a king is weak, it will strengthen his position if he were to ohold his tongue when he confronts an enemy more powerful than himself and with advantage lord it over those weaker than himself.

303. ஒன்னார் அடநின்ற போழ்தின் ஒருமகன்
தன்னை எனைத்தும் வியவற்க – துன்னினார்
நன்மை யிலராய் விடினும் நனிபலராம்
பன்மையிற் பாடுடைய தில்.

oṉṉār aṭaniṉṟa pōḻtiṉ orumakaṉ
taṉṉai eṉaittum viyavaṟka – tuṉṉiṉār

naṉmai yilarāy viṭiṉum naṉipalarām
paṉmaiyiṟ pāṭuṭaiya til.

1. When enemies, stand in large numbers
   Tend not to speak in self-praise – though they
   Lack the pride of power, remember there is naught
   Greater than the power of number.

2. When foes stand thick to kill one, let not one indulge
   In even a bit of self-conceit, boasting of one's self.
   The enemies, though they are not brave by nature, are too many.
   Nothing is stronger than the aggregate many.

3. Where enemies in large numbers come to attack and kill one in the field of battle, however valorous be the one so attacked, when he stands alone against his enemies, let him not brag of his valour. Though the enemies be not brave, there is nothing more powerful than the great superiority in numbers of the enemies.

304. தன்னலி கிற்பான் தலைவரின் தானவற்குப்
பின்னலி வானைப் பெறல்வேண்டும் – என்னதூஉம்
வாய்முன்ன தாக வலிப்பினும் போகாதே
நாய்பின்ன தாகத் தகர்.

taṉṉali kiṟpāṉ talaivariṉ tāṉavaṟkup
piṉṉali vāṉaip peṟalvēṇṭum – eṉṉatūum
vāymuṉṉa tāka valippiṉum pōkātē
nāypiṉṉa tākat takar.

1. When an enemy advances to hurt you, better employ
   Another enemy to assault him from behind. So he desists.
   Drag a goat hard by his nose, his mouth in the lead, with a
   Dog behind, it won't budge an inch.

2. When an enemy capable of injuring invades, one should get
   The friendship of one capable of injuring him from behind.
   Dragged however much from front, the sheep
   Will not go leaving the watchdog far behind.

3. However much the sheep tied by the mouth be dragged along, with the mouth at the fore, it will not move if (when) a dog is at its rear. So when an enemy more powerful comes to attack one, he should make alliance with the one who [could attack the enemy at the rear] or [who comes with his army in the rear of the enemy to support him].

305. யானும்மற் றிவ்விருந்த எம்முனும் ஆயக்கால்
வீரம் செயக்கிடந்த தில்லென்று – கூடப்
படைமாறு கொள்ளப் பகைதூண்டல் அஃதே
இடைநாயிற் கென்பிடு மாறு.

yānummar rivvirunta emmunum āyakkāl
vīram ceyakkiṭanta tillenru – kūṭap
paṭaimāru koḷḷap pakaitūṇṭal akṭē
iṭaināyir kenpiṭu māru.

1. Me and thou my elder brother standing in front join hands
   We united stand the enemy can do nothing. Thus win the
   Foe's friend to your side. The tactic is like
   Throwing a bone between the sheepdogs.

2. "When I and my elder brother here act in unison, there is
   Nothing that the enemy's courage can do." Flattering thus,
   Making the friends of foes to change sides, inducing
   Enmity, only that is like throwing bones to the shepherd's dog.

3. "If myself and my brother (the enemy's ally) were to embark on a thing, the valour of the enemy will be of no avail." To say thus to the ally of the enemy and persuade him to fight on one's side against the enemy is akin to a thief throwing a bone to the shepherd's watch dog (to quieten it while he steals the sheep in the flock).

306. இயற்பகை வெல்குறுவான் ஏமாப்ப முன்னே
அயற்பகை தூண்டி விடுத்தோர் – நயத்தால்
கறுவழங்கிக் கைக்கெளிதாய்ச் செய்க அதுவே
சிறுகுரங்கின் கையால் துழா.

iyaṟpakai velkuṟuvāṉ ēmāppa muṉṉē
ayaṟpakai tūṇṭi viṭuttōr – nayattāl
kaṟuvaḻaṅkik kaikkeḷitāyc ceyka atuvē
ciṟukuraṅkiṉ kaiyāl tuḻā.

1. One desirous of overthrowing a long time enemy must befriend and
   Send another enemy first to war to sound his enemy's strength, and
   Then enter the war under some pretext. It is like a big monkey testing
   The heat of the porridge by making a young one put his hand in first.

2. One bent upon overcoming [sic] one's natural enemy must at first,
   As one's fortress, incite a foreign enemy. And at the ripe moment
   Express one's enmity making victory easy of accomplishment.
   It is like a big monkey using a small monkey's paw for testing.

3. One who wishes to conquer his habitual enemy should fortify himself by inducing enmity against him and attacking him with great force at the opportune moment and make the work of overcoming him easier. Such an act will be of a class with a grown up monkey mashing the gruel with the hand of a young one (monkey).

307. மாற்றத்தை மாற்றம் உடைத்தலால் மற்றவர்க்கு
ஆற்றும் பகையால் அவர்க்களைய – வேண்டுமே
வேற்றுமை யார்க்குமுண் டாகலான் ஆற்றுவான்
நூற்றுவரைக் கொன்று விடும்.

māṟṟattai māṟṟam uṭaittalāl maṟṟavarkku
āṟṟum pakaiyāl avarkkaḷaiya – vēṇṭumē
vēṟṟumai yārkkumuṇ ṭākalāṉ āṟṟuvāṉ
nūṟṟuvaraik koṉṟu viṭum.

1. Difference of opinion is manipulated using words to mean
   Differently. Friendship between two can be wrecked among foes.
   Thus with one dissenter the whole camp can be destroyed. A
   Persuasive talker could kill a hundred.

2. A difference breaks ties among those turned hostile.
   By encouraging differences among foes, they must be rid.
   And differences occur among any one. And, therefore,
   One that accomplishes this can kill a hundred foes.

3. Since it is usual to have difference of opinion, and it is true that enmity quells enmity, one should put down his enemy with the help of his foe's foe. One who is capable of doing so will conquer a hundred foes.

308. தெள்ளி யுணரும் திறனுடையார் தம்பகைக்
குள்வாழ் பகையைப் பெறுதல் உறுதியே
கள்ளினால் கள்ளறுத்தல் காண்டும் அதுவன்றோ
முள்ளினால் முட்களையு மாறு.

teḷḷi yuṇarum tiṟaṉuṭaiyār tampakaik
kuḷvāḻ pakaiyaip peṟutal uṟutiyē
kaḷḷiṉāl kaḷḷaṟuttal kāṇṭum atuvaṉṟō
muḷḷiṉāl muṭkaḷaiyu māṟu.

1. Men of discernment identify the betrayer in the enemy camp,
   Win root him over and with his help roots out all the enemies. It is
   Like removing the effect of one toddy, with a different other bout, and
   Picking out a thorn from foot using another thorn.

2. Those skilful in understanding with clarity will acquire
   Definitely as their friends the internal foes of their foes.
   Lo! Toddy of one type cuts off dependence on toddy!
   Only that is like removing a thorn using a thorn.

3. Those endowed with powers of discrimination, securing the friendship of the enemy's internal foe is a source of strength for them. We see how one kind of toddy wipes out the evil effects (intoxication) of another taken first. Such an act (securing the friendship of the enemy's internal foe) is like pulling out a thorn with the help of another thorn.

309. நலிந்தொருவர் நாளும் அடுபாக்குப் புக்கால்
மெலிந்தொருவர் வீழாமை கண்டு – மலிந்தடைதல்
பூப்பிழைத்து வண்டு புடையாடும் கண்ணினாய்
ஏப்பிழைத்துக் காக்கொள்ளு மாறு.

nalintoruvar nāḷum aṭupākkup pukkāl
melintoruvar vīḻāmai kaṇṭu – malintaṭaital
pūppiḻaittu vaṇṭu puṭaiyāṭum kaṇṇiṉāy
ēppiḻaittuk kākkoḷḷu māṟu.

1. Prosecuting one every day to destroy him, but finding him Prospering instead of languishing and falling prostrate, Appointing him as your guard is like employing the one who Escaped your arrow aimed at him. He can never be a true friend.

2. Lady of eyes mistaking which for flowers the bees dance Around! Having chosen the killing war-field, causing grief Every day, if one surrenders seeing not one of the foes Has fallen it is like escaping the arrows to secure safety.

3. O maid with eyes mistaken for flowers by the beetle which in consequence hover about them close! If one were to harm another with a view to ruin him unweathered and unyielding, one were in fear to surrender to him, it will be similar to one turning and fleeing to escape from the arrow of the enemy.

310. மறையா தினிதுரைத்தல் மாண்பொருள் ஈதல்
அறையா னகப்படுத்துக் கோடல் – முறையால்
நடுவணாச் சென்றவரை நன்கெறித லல்லால்
ஒடியெறியத் தீரா பகை.

maṟaiyā tiṉituraittal māṇporuḷ ītal
aṟaiyā ṉakappaṭuttuk kōṭal – muṟaiyāl
naṭuvaṇāc ceṉṟavarai naṉkeṟita lallāl
oṭiyeṟiyat tīrā pakai.

1. Frank pleasant talk, gifting great wealth, using threats of
   Rank, imprisonment, and finally engaging the enemy in war by
   Just means – these would conquer enemies wholesale. Else
   Just it's like the shepherd clipping the foliage of a tree.

2. Speaking sweetly without concealment, giving excellent wealth,
   Trapping through treachery, in the right way going
   Straight against them and defeating them totally –
   With all these, unless it is broken, enmity will not end.

3. Explaining (to the enemy) without reservation in a pleasing way (the advantages and disadvantages of war) fixing plenteous money, winning over the enemy's allies by hook or by crook, fighting the enemy to the last ditch without deviating from the rules of righteous warfare, unless it be by these (four) means, enmity cannot be rooted out by piecemeal attacks like the cutting of twigs and branches of a tree by the shepherd to feed his sheep. (The tree will remain alive in spite of the cutting. So the tree of enmity will survive all half-hearted piecemeal attacks.)

311. நூக்கி அவர்வெலினும் தாம்வெலினும் வெஞ்சமத்துள்
தாக்கி எதிர்ப்படுவர் தக்கவர் அஃதன்றிக்
காப்பின் அகத்திருந்து காய்வார் மிகவுரைத்தல்
யாப்பினுள் அட்டிய நீர்.

nūkki avarveliṉum tāmveliṉum veñcamattuḷ
tākki etirppaṭuvar takkavar aḵtaṉṟik
kāppiṉ akattiruntu kāyvār mikavuraittal
yāppiṉuḷ aṭṭiya nīr.

1. Deserving are those that push the enemy on war-front and assault
   Considering not whether victory is theirs or the enemy's. Instead, those
   Shielded inside the fortress, angrily shouting and boasting are like water
   Held stagnant in the field.

2. Rushing forward whether they, foes, are gaining or they are gaining
   In the hot field, deserving warriors, attack and meet with victory;
   Besides, those from within the protected fort, who emerged,
   Shout in excessive courage as water held in a field.

3. In the deadly field of battle, whoever be the victor, only he who is foremost in the thick of the fight, fighting with fury and impetuousity is the one worthy of valour. Without doing so, if one were to sit safe in a fortified place and with ire brag greatly of his valour, such behavior will be similar to fisting a closely tied knot of water (which will result in the enclosed water sprouting out with force against the shaker). In the field of battle, the bragging of valour sitting in a fortified place will only rouse the wrath of the enemy all the more and result in his attack with redoubled force.

   Alternative meaning: such act will only nurse enmity the more, as water let into a field nurses the crops.

312. உற்றா லிறைவற் குடம்பு கொடுக்கிற்பான்
மற்றவற் கொன்னாரோ டொன்றுமோ – தெற்ற
முரண்கொண்டு மாறாய உண்ணுமோ உண்ணா
இரண்டேறு ஒருதுறையுள் நீர்.

uṟṟā liṟaivaṟ kuṭampu koṭukkiṟpāṉ
maṟṟavaṟ koṉṉārō ṭoṉṟumō – teṟṟa
muraṇkoṇṭu māṟāya uṇṇumō uṇṇā
iraṇṭēṟu oruttuṟaiyuḷ nīr.

1. Would he, so ready to sacrifice his self when the king is endangered
   Shed his loyalty and join the enemy's side? Could he eat and sleep with
   Erstwhile enemy? Such things can never happen. Two sturdy bulls
   Just don't drink water from the same trough.

2. Will he, who readily yields his body to the king when in danger, Ever live at peace with the king's foes? Will they eat Together, that are clearly at enmity and have turned hostile? Two bulls will not drink from the same trough.

3. Would two stalwart bulls with distinct enmity ever drink water in one and the same ghat? (No!) Would ever a warrior who is prepared to lay down his life for his king when he is in trouble, join his enemy, deserting the king?

313. ஆற்ற விளைசெய்தார் நிற்பப் பலவுரைத்து
ஆற்றாதார் வேந்தனை நோவது சேற்றுள்
வழாஅமைக் காத்தோம்பி வாங்கும் எருதாங்கு
எழாஅமைச் சாக்கா டெழல்.

ārra viṉaiceytār niṟpap palavuraittu
ārrātār vēntaṉai nōvatu cēṟṟuḷ
vaḻāamaik kāttōmpi vāṅkum erutāṅku
eḻāamaic cākkā ṭeḻal.

1. While the valiant heroic warrior stands silent, the inactive
   Whiles away the time back-biting the king for not rewarding him is like
   Claiming that a draught bull fallen into slush did not rise up but a
   Maimed aged and dying bull rose up at once.

2. Those that have accomplished much in action stand silent; while
   Those incapable of doing anything, speak sundry things, flouting the king.
   That which pulls the cart preventing it from falling into the slush
   The bull has not risen up; but the wheel has risen up.

3. When those who fought bravely for the king and achieved victory keep quiet, for people who never entered the battle field and fought, to complain bitterly against the king for not honouring them is similar to the wheels of a cart rolling by itself out of a deep mire, when the bullocks capable of pulling the cart out of

the mire without getting stuck up lie there without rising and moving out.

314. *தாரேற்ற நீண்மார்பின் தம்இறைவன் நோக்கியக்கால்*
போரேற்று மென்பார் பொதுவாக்கல் வேண்டுமோ
யார்மேற்றாக் கொள்ளினும் கொண்டீக காணுங்கால்
ஊர்மேற்ற தாம்அமணர்க் கோடு.

tārēṟṟa nīṇmārpiṉ tamiṟaivaṉ nōkkiyakkāl
pōrēṟṟu meṉpār potuvākkal vēṇṭumō
yārmēṟṟāk koḷḷiṉum koṇṭīka kāṇuṅkāl
ūrmēṟṟa tāmamaṉark kōṭu.

1. Garlanded king, when he looks around the warrior goes to
   War, taking that look as meant for him; would he regard it general?
   A Jain sanyasin's begging bowl is meant for town's people and
   It ain't meant for the rich. So seeing him one must go and offer alms.

2. When their king of broad, garlanded chest looks at them,
   Should those willing to fight for him take it as a general sign?
   To whomsoever his look turns, they go as if they have been ordered.
   When considered, alms into the bowl of samanas benefit the whole town.

3. On examination it will be found that the responsibility of filling up the begging bowl of the Amanars (Samanars.) [ascetics performing Tapas (penance in the jungle)], devolves on the villages (nearby). So also, should warriors itching for fight, when their garlanded mighty-chested king casts his look indicating his intention for war, deem it as general, not particularising them for the fight. On whomsoever the king had cast his look, true warriors should deem it as cast on themselves.

   Note : Even as when Amanars with the begging bowl go about the streets of a village, it devolves on the charitable-minded to

give alms, so too when the king indicates his intention for war, it devolves on true warriors to take to it, without thinking that the king did not ask them particularly to fight.

315. *செம்மாந்து செல்லும் செறுநரை அட்டவர்*
தம்மேற் புகழ்பிறர் பாராட்டத் – தம்மேற்றாம்
வீரஞ்சொல் லாமையே வீழ்க களிப்பினும்
சோரம் பொதியாத வாறு.

cemmāntu cellum ceṟunarai aṭṭavar
tammēṟ pukaḻpiṟar pārāṭṭat – tammēṟṟām
vīrañcol lāmaiyē vīḻka kaḷippiṉum
cōram potiyāta vāṟu.

1. Praise they your valour in conquering a headstrong foe; yet
   Raise not your tongue in self-praise. Prefer not to let
   Lose your tongue about your prowess. You must be like the
   Boozer who keeps his money safely knotted and hidden.

2. Those who have conquered their foes that go about in pride,
   When others speak in praise of their fame, let them not themselves
   Speak boastfully of their own prowess, even while rejoicing,
   Just as they will not bring together all their faults.

3. Let those who have conquered haughty foes, allowing others to extol their valour, refrain from bragging of it themselves even when intoxicated. Such reframing will be similar to their refraining from speaking in extenso of all their faults together. *Alternative meaning :* Such refraining will be similar to their safeguarding their possessions, even when they are tipsy.

4. Those who having conquered haughty enemies yet do not vaunt their own prowess in order that others may praise them, are like such as though so intoxicated as to be falling, yet tie not up (valuables) so that they shall drop out.

316. *உரைத்தாரை மீதுரா மீக்கூற்றம் பல்லி*
நெரித்த சினைபோலும் நீளிரும் புன்னைப்
பொரிப்பூ இதழுறைக்கும் பொங்குநீர்ச் சேர்ப்ப
நரிக்கூஉக் கடற்கெய்தா வாறு.

uraittārai mīturā mīkkūṟṟam palli
neritta ciṉaipōlum nīḻirum puṉṉaip
porippū itaḻuṟaikkum poṅkunīrc cērppa
narikkūuk kaṭaṟkeytā vāṟu.

1. Letting your slanderer go unpunished, and instead of
   Fighting him to death, simply yapping high, is useless as the
   Howl of a fox can't outshout the waves. Lord of sea where
   *Punna*i
   Flower petals spread like fried rice and hatched out lizard shells.

2. Lord of shores where like hatched eggs of lizard the tall punnai
   Is abloom and sheds popped petals of blossoms on the flowing
   waters!
   Not to march against those that speak ill of us but to indulge
   In vain speech is like the howl of a vixen. It reaches not the sea.

3. O chief of the seaboard of boisterous waves where (on the shore) the *punnai* trees grow big and lofty with blooms like the crushed eggs of lizards and when the petals of flowers of the trees (*punnai*) resembling the colour of puffed rice are shed! Where others speak ill of them, if warriors were to indulge in retort in reproachful language without showing their wrath in vengeful action, such behavior will be similar to the jackal's howl too weak to drown the roar of the sea.

317. அமர்நின்ற போழ்தின்கண் ஆற்றுவா ரேனும்
நிகரின்றி மேல்விடுதல் ஏதம் – நிகரின்றி
வில்லொடுநே ரொத்த புருவத்தாய் அஃதன்றோ
கல்லொடு கையெறியு மாறு.

amarniṉṟa pōḻtiṉkaṇ āṟṟuvā rēṉum
nikariṉṟi mēlviṭutal ētam – nikariṉṟi
villoṭunē rotta puruvattāy aḵtaṉṟō
kalloṭu kaiyeṟiyu māṟu.

1. Blunder it is to fight an enemy many times mightier
   Under the impression you are his equal. Lady who has
   Eyes that equal tightened bow! Such an act is
   Like hitting hard at a stone with one's fist.

2. While fighting in the thick of the battle, though they are incomparably able,
   It is wrong to wield their weapons on those who are not their match.
   Lady of eye-lashes resembling exactly a drawn-bow!
   Only that is like hitting a stone with one's hand.

3. O maid with brows very like the bows! Though capable of matchless feats of valour in the field of battle, it will spell grief if one were to indulge in onslaught on a powerful enemy without regard to his superior strength. That will be akin to attacking a stone.

318. *வரைபுரை வேழத்த வன்பகையென் றஞ்சா*
உரைநடை மன்னருள் புக்காங் கவையுள்
நிரையுரைத்துப் போகாதொன் றாற்றத் துணிக
திரையவித்து ஆடார் கடல்.

varaipurai vēlatta vanpakaiyen rañcā
urainatai mannarul pukkāṅ kavaiyul
niraiyuraittup pōkāton rārrat tunika
tiraiyavittu ātār katal.

1. Declaring war with courtly manners before the king, then
   Fearing that the enemy has a mountainous elephant wing
   Avoid not to fight, but try hard to accomplish at least one task.
   Waiting for the waves to stop none can bathe in the sea.

2. Let one resolve to do the one thing, instead of not going to war,
   Frightened that his foe has mountain-like mammoths, entering
   The council of the renowned king counselling there for perfection.
   None bathes in the sea waiting for the waves to subside.

3. None waits to put aside the waves to bathe in the sea. Appearing before the assembly of famed kings and having bragged much of one's valour in such an (august) assembly in the way we should, let not one speak with dread, "the mighty enemy has an army of mountain-like war elephants," and flee away! Let him decide on achieving victory.

319. காத்தாற்று கிற்பாரைக் கண்டால் எதிருரையார்
பார்த்தாற்றா தாரைப் பரியாது மீதூர்தல்
யாத்ததே சில்லார் படையாண்மை நாவிதன்வாள்
சேப்பிலைக்குக் கூர்த்து விடல்.

kāttāṟṟu kiṟpāraik kaṇṭāl etiruraiyār
pārttāṟṟā tāraip pariyātu mītūrtal
yāttatē cillār paṭaiyāṇmai nāvitaṉvāḷ
cēppilaikkuk kūrttu viṭal.

1. Finding the enemy protecting self and persistent in war,
Resigned you become; but mercilessly oppress the meek.
Such fameless men lack warrior virtue. They're like barber's
Blunt knife that does not cut hair but is fit only to cut yam leaves.

2. Confronting those who guard and ably fight, they will not oppose
Even in speech; but they will march mercilessly against the weak
That run on seeing them. The valorous pride of those of unearned fame
Is like a barber's knife being sharp enough to cut a *sembu* leaf.

3. Without (having the courage to utter) a word while confronting those who can save themselves and fight bravely against their foes, if one were to pursue without mercy a foe fleeing at sight, such inglorious pursuit will be of a class with a barber's razor, instead of possessing the sharpness to shave off the hair, cuts only the *Seppa* leaves!.

320. இஞ்சி அடைத்துவைத் தேமாந் திருப்பினும்
அஞ்சி அகப்படுவார் ஆற்றாதார் – அஞ்சி
இருள்புக் கிருப்பினும் மெய்யே வெரூஉம்புள்
இருளி னிருந்தும் வெளி.

iñci aṭaittuvait tēmān tiruppiṉum
añci akappaṭuvār āṟṟātār – añci
iruḷpuk kiruppiṉum meyyē verūumpuḷ
iruḷi ṉiruntum veḷi.

1. Shut inside the fort, well guarded, the coward would soon
Get caught by the enemy, like the owl cowering at the crowe 'en
At night as if it were out in the daylight. Though hiding in dark
Affrighted is the owl at the crow.

2. Though keeping the fortress-gates closed guarded and residing
Within, those incapable of fighting will be trapped, out of fear.
Though, out of fear, it has sought the darkness, verily,
The bird, residing in darkness, will be afraid of the open.

3. Though cowards dreading to face the enemy in the field of battle take refuge in well-guarded forts with gates shut, by their very dread will get caught (captured) by their enemies. So also, even when birds (*kottans*) filled with fear seek refuge in the dark, even when surely it is the dark of night they will deem it broad daylight and shake with dread!

321. உருத்தெழு ஞாட்பினுள் ஒன்னார் தொலையச்
செருக்கினால் செய்கல்லார் செய்வாரே போலத்
தருக்கினால் தம்மிறைவன் கூழுண் பவரே
கருக்கினால் கூறைகொள் வார்.

uruttelu ñāṭpinuḷ oṉṉār tolaiyac
cerukkiṉāl ceykallār ceyvārē pōlat
tarukkiṉāl tammiṟaivaṉ kūḻuṇ pavarē
karukkiṉāl kūṟaikoḷ vār.

1. Unable to defeat the enemy, enraged, at the battle field, but
Enable themselves to eat at the king's by boasting of valour
By mere pretence. They are not like the women who dress
Shying nakedness, but dress up to appear in sheen.

2. In the raging battle ground, they cannot make the foes run,
Through their valorous pride; but they pretend as if they do it;
They eat their food from the king through idle boasting; –
Women, because of their beauty, wear the dress of an actress.

3. Those incapable of pulling down their foes with valour in the rising fury of war, bragging of themselves as if they were courageous warriors and eating the crumbs of their king are of a class with dancing girls (lacking the art of dance, getting gift of sarees by dint of their voluptuous beauty)!

322. அமர்விலங்கி ஆற்ற அறியவும் பட்டார்
எமர்மேலை இன்னரால் யார்க்குரைத்தும் என்று
தமர்மறையால் கூழுண்டு சேறல் அதுவே
மகன்மறையத் தாய்வாழு மாறு.

amarvilaṅki āṟṟa aṟiyavum paṭṭār
emarmēlai iṉṉarāl yārkkuraittum eṉṟu
tamarmaṟaiyāl kūḻuṇṭu cēṟal atuvē
makaṉmaṟaiyat tāyvāḻu māṟu.

1. Speaking of the glory of their ancestors the descendants
Eke out a living. "Our ancestors were renowned for
Warding off wars. To whom can I say these?" It's like her
Ward dying but the aged mother living.

2. "In those days, they were very well-known for their valour
In the battle-ground – these, our ancestors. To whom shall we say this?"
Saying so, eating their food joining through ancestral glory
Only that is to live as mother, son's illegitimacy conceded.

3. "Our ancestors fought bravely putting down foes in the field of battle and thereby earned worldwide fame as well. Such were our ancestors in days gone by. To whom are we to tell all this?" To brag thus and eke out one's livelihood under the shade of such bygone glory of one's ancestors is similar to an unchaste wife living with her husband through the intervention of her son.

323. உறுகண் பலவும் உணராமை கந்தாத்
தறுகண்மை யாகாதாம் பேதை – தறுகண்
பொறிப்பட்ட வாறல்லால் பூணாதென் றெண்ணி
அறிவச்சம் ஆற்றப் பெரிது.

uṟukaṇ palavum uṇarāmai kantāt
taṟukaṇmai yākātām pētai – taṟukaṇ
poṟippaṭṭa vāṟallāl pūṇāteṉ ṟeṇṇi
aṟivaccam āṟṟap peritu.

1. 'Cause of inexperience and lack of sufferings
   Knows not the fool of awesome valour. He mistakes
   Awesome valour is only as destined by fate.
   Rational fear is of greater magnitude.

2. That valour which leans on ignoring the manifold sufferings
   That one has to meet is unbecoming folly. To think that
   Unless through one's good deeds one cannot don victory
   Is fear born out of wisdom, far greater than valour.

3. For one who has for his prop only his incapacity to understand problems confronting him and who is not deemed as one possessed of valour, the fear is very great, the fear born of the knowledge that unless decreed by fate, one cannot possess valour.

324. *தன்னின் வலியானைத் தானுடைய னல்லாதான்*
என்ன குறையன் இளையரால் மன்னும்
புலியிற் பெருந்திறல வாயினும் பூசை
எலியில் வழிப்பெறா பால்.

ta<u>nn</u>i<u>n</u> valiyā<u>n</u>ait tā<u>n</u>uṭaiya <u>n</u>allātā<u>n</u>
e<u>nn</u>a ku<u>r</u>aiya<u>n</u> iḷaiyarāl ma<u>nn</u>um
puliyi<u>r</u> perunti<u>r</u>ala vāyi<u>n</u>um pūcai
eliyil va<u>l</u>ippe<u>r</u>ā pāl.

1. He who has no enemy more powerful than himself,
   Has he any problem to be sorted out by warriors?
   Even if the cat were to have the strength of a tiger
   Even milk he won't get where there are no rats.

2. One that does not have a stronger than one as one's rival
   How can one's young warriors fulfill one's needs? Though
   Larger in number than the tiger of enduring strength
   Cats, where there are no rats, will not get their food.

3. In homes devoid of rats, cats, though greatly ferocious like the deadly tiger, get not their food of milk. So too, of what use are warriors to a king who has no enemy more powerful than himself?

325. கொடையும் ஒழுக்கமும் கோளுள் ளுணர்வும்
உடைய ரெனப்பட் டொழுகிப் பகைவர்
உடையமேற் செல்கிற்கும் ஊற்றம் இலாதார்
படையின் படைத்தகைமை நன்று.

koṭaiyum ol̲ukkamum kōḷuḷ ḷuṇarvum
uṭaiya ren̲appaṭ ṭol̲ukip pakaivar
uṭaiyamēr̲ celkir̲kum ūr̲r̲am ilātār
paṭaiyin̲ paṭaittakaimai nan̲r̲u.

1. "Charitable, just, principled, and sympathetic is the king,"
   Characterise others. If he has not the power to chase enemies,
   Better that he battens the batoned warriors trim; that the enemies
   Get a feeling of fright at the very sight.

2. Living in such a way as to make others say that they possess
   Charitable disposition, good conduct, and keen insight
   Those who do not possess the vanity of marching over broken foes
   The quality of their array is better than the army.

3. If one fails to behave in such a way as to be deemed benevolent, righteous in rule, and shrewd in understanding the heart of his subjects and his army, and he were to lack the great strength to attack with fury and smash the enemy, for such a ruler it is far better to keep his army well-equipped and trim than attempt a march on his enemy.

326. இருகயல் உண்கண் இளையவளை வேந்தன்
தருகென்றாற் றன்னையரும் நேரார் – செருவறைந்து
பாழித்தோள் வட்டித்தார் காண்பாம் இனிதல்லால்
வாழைக்காய் உப்புறைத்தல் இல்.

irukayal uṇkaṇ iḷaiyavaḷai vēntan̲
tarukenr̲ār̲ ran̲n̲aiyarum nērār – ceruvar̲aintu
pāl̲ittōḷ vaṭṭittār kāṇpām in̲itallāl
vāl̲aikkāy uppur̲aittal il.

1. If the king asks for the young beautiful girl as his bride;
Stiff might stand her father and brother and declare war
Enraged and patting their shoulders. Remember if the
Unripe plantain ripens it will taste sweet and not salty.

2. If the king asks for the young damsel of two fish-like, dye-fed eyes
To be given in marriage, her elders will not agree; proclaiming war
Beating drums, they swell their stout shoulders. Victory we will see!
Ripening plantain tastes only sweet; it never turns salty sour.

3. The king has sent envoys asking for the hand of their young maid with two carp-like painted eyes. But her brothers, declining the offer, have caused war-drums to beat and they slap their mighty shoulders. We will wait and see the result. The plantain (fruit) tastes not sour but sweet.

327. நாணின்றி ஆகாது பெண்மை நயமிகு
ஊணின்றி ஆகா துயிர்வாழ்க்கை – பேணுங்கால்
கைத்தின்றி ஆகா கருமங்கள் காரிகையாய்
வித்தின்றிச் சம்பிரதம் இல்.

nāṇiṉṟi ākātu peṇmai nayamiku
ūṇiṉṟi ākā tuyirvāḻkkai – pēṇuṅkāl
kaittiṉṟi ākā karumaṅkaḷ kārikaiyāy
vittiṉṟic campiratam il.

1. Womanliness is not possible without shyness;
Existence is not possible without food – think of it
Nothing can be done without money. Young lady!
Produce is not possible without seeds.

2. Without shyness it does not become womanliness.Without
Nourishing food it does not become living existence. While taking
Care, without wealth on hand, one's duties cannot be done.
Beautiful damsel! Without seeds there in no crop.

3. O lovely maid! Without modesty there is no womanly virtue; without rice savoury (delicious, dainty, tasty) food there is no

true living; if we inquire we will find that no work is possible of execution without money; there is no yield without seeds.

328. உரிமைதனில் தம்மோ டுழந்தமை கண்டு
பிரிவின்றிப் போற்றப் படுவார் – திரிவின்றித்
தாம்பெற் றதனால் உவவார் பெரிதகழின்
பாம்புகாண் பாரும் உடைத்து.

urimaitanil tammō tuḻantamai kaṇṭu
pirivinṟip pōṟṟap paṭuvār – tirivinṟit
tāmpeṟ ṟatanāl uvavār peritakaḻin
pāmpukāṇ pārum uṭaittu.

1. Appreciating the service one did and suffering underwent, Pleased, the king would keep him rewarded – if he not Satisfied, presses for more, it's like digging many holes for Rats one might chance upon a snake.

2. Seeing that it is as their privilege they have suffered with us, Those who are succoured by us without any discrimination, May not be content with what they have received, without a change.
Digging deep, there are men who discover a snake.

3. Those who are patronized without reserve finding that such patrons, out of a sense of duty, are compassionate towards them, instead of being satisfied with what they get, hanker after more and thereby get disgruntled. When the white ant-hill is dug up too deep, it is very likely that the diggers find snakes therein (instead of white ants and their eggs).

329. அகத்தா லழிவு பெரிதாயக் கண்ணும்
புறத்தாற் பொலிவுறல் வேண்டும் – எனைத்தும்
படுக்கை இலராயக் கண்ணும் உடுத்தாரை
உண்டி வினவுவார் ரில்.

akattā laḻivu peritāyak kaṇṇum
puṟattāṟ polivuṟal vēṇṭum – eṉaittum
paṭukkai ilarāyak kaṇṇum uṭuttārai
uṇṭi viṉavuvār ril.

1. Though there's great poverty at home outwardly you dress
   So well in style. Though not owning a bed to sleep on
   No one would ask the well-dressed man if he was
   So much in need of food.

2. Though at home destructive indigence has grown enormous
   In the outer world one must have an opulent bearing
   Though they have not even a little space to lay down.
   None enquires the well-attired if they need to be fed.

3. Even though one owns not even so much space as to lay himself down, if only he were to dress himself gaudily, none would (deem him poor and) ask him if he required food. So, even when there is grinding poverty at home, one should somehow manage to put up an outward show of prosperity.

330. *சொல்லாமை நோக்கிக் குறிப்பறியும் பண்பில்தம்*
இல்லாளே வந்த விருந்தோம்பிச் – செல்வத்
திடரின்றி ஏமாந் திருந்தாரே நாளும்
கடலுள் துலாம்பண்ணி னார்.

collāmai nōkkik kuṟippaṟiyum paṇpiltam
illāḷē vanta viruntōmpic – celvat
tiṭariṉṟi ēmān tiruntārē nāḷum
kaṭaluḷ tulāmpaṇṇi ṉār.

1. Before a word is uttered his wife understands his intent and
   Prepares to entertain the guest – thus never running out or
   Empty handed, happily living in wealth, they are like men
   Pumping out sea-water, using a shaft and a bucket.

2. With her nature to know their mind not by speech, but by looks –
   Their own wives extending hospitality to the guests that have
   come
   Those that live happily without any obstacle, in opulence,
   Only they are men that have daily drained the seas.

3. Householders blessed with wives, who without being told are cultured enough to read their heart from their look and show

hospitality to guests that come, live happily without hindrance in affluence. They are similar to those who draw up water daily, from the sea with well-sweeps.

4. Those, who knowing no affliction rejoice in wealth, while their wives, intuitively comprehending their signs, wait not for orders, but recevive every guest who presents himself with constant hospitality, have baled from the sea (i.e., as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

331. எந்நெறி யானும் இறைவன்தன் மக்களைச்
செந்நெறிமேல் நிற்பச் செயல்வேண்டும் – அந்நெறி
மான்சேர்ந்த நோக்கினாய் ஆங்க வணங்காகும்
தான்செய்த பாவை தனக்கு.

enneṟi yāṉum iṟaivaṉtaṉ makkaḷaic
cenneṟimēl niṟpac ceyalvēṇṭum – anneṟi
māṉcērnta nōkkiṉāy āṅka vaṇaṅkākum
tāṉceyta pāvai taṉakku.

1. Whatever the career, a father's duty is, no
Matter, to make his children live righteously;
Deer-eyed lady! The idol he sculpted becomes a
Deity to the sculptor himself.

2. Employing whatever means a father should make his children
Stand firm in the path of virtuous excellence. That path
Makes them worthy of worship. Lady of looks as of a startled deer!
The statue carved by one becomes one's deity.

3. O maid of gazelle look! A parent should in all possible ways make his scions tread the noble path of virtue. The idol chiselled by the sculptor when ritualized becomes a deity of worship for him. So too, his making the scions head the noble path of virtue will produce similar results.

332. ஒக்கும் வகையான் உடன்பொரும் சூதின்கண்
பக்கத் தொருவன் ஒருவன்பாற் பட்டிருக்கும்
மிக்க சிறப்பின ராயினும் தாயார்க்கு
மக்களுள் பக்கமோ வேறு.

okkum vakaiyān utanporum cūtinkan
pakkat toruvan oruvanpār pattirukkum
mikka cirappina rāyinum tāyārkku
makkalul pakkamō vēru.

1. Equal though all are at the gambling table one
   Takes the side of someone and offers tips. All
   Sons are equal though to a mother she shows
   Undue liking to one.
2. In mutual agreement, playing together the dice,
   There will be one sitting on one's side abetting another.
   Though they are very excellent, among the children
   Mother's relations take to different sides.
3. In a game of dice where players of equal merit take part, an onlooker of the game assists one of them with tips. So too, though all her children are greatly worthy, the mother shows partiality to some of them.
4. In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others).

333. தொடித்தோள் மடவார் மருமந்தன் ஆகம்
மடுத்தவர் மார்பில் மகிழ்நன் மடுப்ப
நெறியல்ல சொல்லல்நீ பாண அறிதுயில்
யார்க்கும் எழுப்பல் அரிது.

totittōl matavār marumantan ākam
matuttavar mārpil makilnan matuppa
neriyalla collalnī pāna arituyil
yārkkum eluppal aritu.

1. The breasts of sluts my man hugs, pressing them to
   His chest. Oh bard, tell him not it's an improper act.
   You can awaken one if one is truly asleep; but
   You can't who pretends to be sleeping.
2. Embracing the breasts of harlots of braceletted shoulders
   Close to his chest, my husband leaned on their bosom!
   Minstrel! You need not tell him that this is wrong
   It is hard to wake up one who is false sleep.
3. He (the hero) embraces the bosom of bracelet-shouldered harlots and they in turn clasp his to theirs. O minstrel! Refrain from telling him that, such behaviour of his is not virtuous. It is difficult for any to wake up one who feigns sleep.

334. *விழுமிழை நல்லார் வெருள்பிணைபோல் நோக்கம்*
கெழுமிய நாணை மறைக்கும் – தொழுநையுள்
மாலையுள் மாலை மறுக்குறுத்தாள் அஃதால்
சால்பினைச் சால்பறுக்கு மாறு.

viḻumiḻai nallār veruḷpiṇaipōl nōkkam
keḻumiya nāṇai maṟaikkum – toḻunaiyuḷ
mālaiyuḷ mālai maṟukkuṟuttāḷ aḵtāl
cālpiṉaic cālpaṟukku māṟu.

1. Deer-eyed look and bejewelled beauty of a woman
   Surely dispels a man's shyness – On Yamuna bank a
   More charming lady charmed the charming charmer.
   So see: the greater defeats the great.
2. Well-ornamented goodly women with their looks as of a startled
   deer
   Will eclipse the rich reserve of worthy men. On the banks
   Of the *Yamuna*, beautiful *Pinnai* bewitched even Lord Vishnu.
   Therefore excellence is won over by excellence.
3. The startled gazelle-look of rare-jewelled maid sets at nought the great bashfulness of men. *Pinnai* with her great loveliness bewitched *Mayavan* (the divine *Vishnu*, – *Krishna*) at the river *Yamuna.* Such conquering is of a class with a powerful element being conquered by a more powerful one.

335. *தூய்மை மனத்தவர் தோழர் மனையகத்தும்*
தாமே தமியர் புகல்வேண்டா – தீமையான்
ஊர்மிகின் இல்லை கரியோ ஒலித்துடன்
நீர்மிகின் இல்லை சிறை.

tūymai manattavar tōlar manaiyakattum
tāmē tamiyar pukalvēṇṭā – tīmaiyān
ūrmikin illai kariyō olittuṭan
nīrmikin illai cirai.

1. Even men of sterling character should not enter alone Even a friends' house. If reported by townsmen as a Fellow of disrepute and evil intent, there's no escape. Swelling waters cannot be stopped.

2. Those that are pure of heart, even into the houses of their friends Should not themselves enter and stay alone. If with evil tidings The town in filled, there is no evidence on their side. With a roar, When flood-waters increase, no means to imprison them.

3. Let not the pure-minded enter all alone and of their own accord even the house of their friends. If the people of the village were to indulge in much scandal against him, there will be none to bear witness against such an accusation. When the waters rise in deluge, there is no dam to obstruct them.

4. Let not the pure minded enter alone the houses of their friends for, if the town swell with the scandal will it not be an evidence against thee? When the tumultuous torrent swelleth high there is no dam that can restrain it.

336. *நிறையான் மிகுகல்லா நேரிழை யாரைச்*
சிறையான் அகப்படுத்தல் ஆகா – அறையோ
வருந்த வலிதினின் யாப்பினும் நாய்வால்
திருந்துதல் என்றுமோ இல்.

niraiyān mikukallā nērilai yāraic
ciraiyān akappaṭuttal ākā – araiyō
varunta valitinin yāppinum nāyvāl
tiruntutal enrumō il.

1. Women of unstable character, lacking self-control cannot be im-
Prisoned; they will find their way out. Speak out if there is any!
Tie a dog's tail tight with splinters to straighten it;
Try hard but it can't be corrected.

2. Beautifully ornamented damsels that are not perfect in chastity
It is impossible to stop by trapping them in a prison-house!
We challenge! Even if it were tied painfully and most strongly
A dog's tail shall never be straightened.

3. Even if the dog's tail be painfully bound hard, its crookedness will never straighten up. So too, it will not be possible to restrain (from evil acts) by watch such bejewelled women of beauty as do not have control over their senses. If any were to say it is possible to do so, I challenge them.

4. It is not possible to restrain within any bound those who are adorned by jewels (women), if they are devoid of good qualities – shall I say why? Is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight? No (i.e. because it is contrary to its nature).

337. *நல்கூர்ந் தவர்க்கு நனிபெரிய ராயினார்*
செல்விருந் தாகிச் செலவேண்டா – ஒல்வது
இறந்தவர் செய்யும் வருத்தம் குருவி
குறங்கறுப்பச் சோரும் குடர்.

nalkūrn tavarkku naniperiya rāyinār
celvirun tākic celavēṇṭā – olvatu
irantavar ceyyum varuttam kuruvi
kuraṅkaruppac cōrum kuṭar.

1. Let not the moneyed go as guest to the very poor
Lest that the poor should try to treat the rich beyond his
Means. It causes them grief. Like cutting a sparrow's leg
Means letting its entrails out.

2. To the poor ones, those that are excessively great in riches,
Should not go as guests seeking hospitality. Beyond
All their capacity, the painful strain that they take
Is like cutting a sparrow' leg; its very intestines fall out.

3. Let not the greatly affluent go as guests to those in straightened circumstances. The suffering caused by such entertainment beyond their means is akin to the swooning of a sparrow, its entrails withering, when cut at its thigh.
4. The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

338. உடுக்கை மருந்துறையுள் உண்டியோ டின்ன
கொடுத்துக் குறைதீர்த்தல் ஆற்றி – விடுத்தின்சொல்
ஈயாமை யென்ப எருமை எறிந்தொருவர்
காயக்கு லோபிக்கு மாறு.

uṭukkai maruntuṟaiyuḷ uṇṭiyō ṭiṉṉa
koṭuttuk kuṟaitīrttal āṟṟi – viṭuttiṉcol
īyāmai yeṉpa erumai eṟintoruvar
kāyakku lōpikku māṟu.

1. Clothes, medicine, shelter and food – all given and
Those wants fulfilled, close at the gates bidding bye; but
Ne'er using a kind word is like butchering a buffalo
For feast, but stingy in spending on seasonings.
2. Giving dress, medicine, living space, food and other things
And satisfying all their wants to leave out sweet words, –
Not to extend them, is said to be like slaughtering a buffalo
For feast, but being thrifty in buying asafoetida.
3. If one were to gift (to the needy) dress, medicine, abode (living space) food and the like and so wipe out their want, without at the same time speaking to them (sweet words) words of love (kindness), such behavior will be similar, they say, to one killing a buffalo (to eat) but grudging to buy the condiments therefor.

339. தத்தமக்குக் கொண்ட குறியோ தவமல்ல
செத்துக சாந்து படுக்கமனன் – ஒத்துச்
சகத்தனாய் நின்றொழுகும் சால்பு தவமே
நுகத்துப் பகலாணி போன்று.

tattamakkuk koṇṭa kuṟiyō tavamalla
cettuka cāntu paṭukkamaṉaṉ – ottuc
cakattaṉāy niṉṟoḻukum cālpu tavamē
nukattup pakalāṇi pōṉṟu.

1. Externalities of each faith are not penance
   Extreme axing or applying sandal paste;
   Treating alike being ill and well-treated is penance;
   Seated just, like the mid-nail balancing the yoke.

2. The symbol each has chosen for himself is not penance
   Like 'cut the grass' or 'smear sandal paste'. With equanimity
   Of one's mind, to live steadfast, as a man of the world, that
   greatness
   Is penance, like unto the ballast in the middle of the yoke.

3. The varied marks assumed by religionists do not constitute asceticism. Even when one cuts with a chisel or another smears sandal-paste (on the body), if one were to keep the mental poise, like a yoke pin (peg) and behave towards them evenly, such worthy behaviour constitutes asceticism.

340. உள்ள தொருவர் ஒருவர்கை வைத்தக்கால்
கொள்ளும் பொழுதே கொடுக்கதாம் – கொள்ளார்
நிலைப்பொருள் என்றதனை நீட்டித்தல் வேண்டா
புலைப்பொருள் தங்கா வெளி.

uḷḷa toruvar oruvarkai vaittakkāl
koḷḷum poḻutē koṭukkatām – koḷḷār
nilaipporuḷ eṉṟataṉai nīṭṭittal vēṇṭā
pulaipporuḷ taṅkā veḷi.

1. One entrusts a thing with another for safe-keeping;
   When he comes back and claims, it must be given without
   delay
   Don't tarry thinking it belongs to you; rotten meat
   Can't be hidden long; its stench shows it out.

2. If one entrusts what one has into the hands of another,
   When one wants it back, that very instant, let one return it,

Without grabbing it; as if one's lasting possession let not one
Prolong its enjoyment. Rotting flesh will not stay, it will come
out.

3. If one were to entrust his property to another for safe keeping, the recipient should, without keeping it to himself, return it to the owner immediately he asks for it. Let him not postpone returning it, deeming it his permanent possession. The stench of meat is seldom hidden.

341. *நன்றே ஒருவர்த் துணையுடைமை பாப்பிடுக்கண்*
நண்டேயும் பார்ப்பான்கண் தீர்த்தலான் – விண்டோயும்
குன்றகல் நன்னாட கூறுங்கால் இல்லையே
ஒன்றுக் குதவாத ஒன்று.

naṉṟē oruvart tuṇaiyuṭaimai pāppiṭukkaṇ
naṇṭēyum pārppāṉkaṇ tīrttalāṉ – viṇṭōyum
kuṉṟakal naṉṉāṭa kūṟuṅkāl illaiyē
oṉṟuk kutavāta oṉṟu.

1. Good it is to have a companion; it was the crab that
Could save the Brahmin from the venomous snake.
Lord of high hills! Strictly speaking, nothing could be
Called as totally good for nothing.

2. Lord of the land of the goodly rocks where the skies rest!
It is good to have someone for company. The harm from the
viper,
In the case of the brahmin, was removed, only by a crab.
Speaking about it, there is nothing as good-for-nothing.

3. O chief of a fertile extensive realm of lofty mountains! It is good to have the companionship of another. Since even the crab* with the Brahmin put an end to the danger (to him) from a snake, it may be said that there is nothing that is useless.

* *This refers to a tale from Panchathanthra:-* A brahmin pupil said to his mother, "I go a long way on an errand for my guru (master-teacher). Give me food for the way." The mother along with a parcel of food, gave him a mud pot wherein she had put a crab. Said she, "'Never go a long way but in company.' So runs the proverb. So I have given you a crab for company, there being no other." The pupil while returning from his mission, felt

tired, it being a hot day. So he laid himself down beneath a cool, overhanging mango tree and was soon fast asleep. There came gliding in near him a cobra. Finding a mud pot near his head, it put its head in to find out what there was in the pot. The crab suddenly strangled the snake with its claws and killed it. Thus the brahmin pupil was saved by his companion the crab!

342. விடலரிய துப்புடைய வேட்கையை நீக்கிப்
படர்வரிய நன்னெறிக்கண் நின்றார் – இடருடைத்தாய்ப்
பெற்ற விடக்கு நுகர்தல் கடல்நீந்திக்
கற்றடியு ளாழ்ந்து விடல்.

viṭalariya tuppuṭaiya vēṭkaiyai nīkkip
paṭarvariya nanneṟikkaṇ niṉṟār – iṭaruṭaittāyp
peṟṟa viṭakku nukartal kaṭalnīntik
kaṟṟaṭiyu ḷāḻntu viṭal.

1. Conquering the most difficult carnal pleasures and
   Hankering after the most difficult path of renunciation,
   But irresistible to eating meat is like one swimming across the sea
   Getting drowned in a calf's hoof-deep water.

2. Relinquishing strong desire very hard to be given up
   Those who stand in the virtuous path of venerable renunciation
   Afflicted with hunger to feed on flesh that has been received
   Is to swim the deep sea, to be drowned in a calf-hoof shallow.

3. If those giving up attachment so strong and difficult to give up and taking to goodly asceticism so difficult to practise, were to eat meat got to appease their (disease of) hunger, such an act will be akin to one swimming through a sea, getting drowned in the water at the hoof of a calf.

343. செறலிற் கொலைபுரிந்து சேணுவப்பா ராகி
அறிவின் அருள்புரிந்து செல்லார் – பிறிதின்
உயிர்செகுத் தூன்துய்த் தொழுகுதல் ஓம்பார்
தயிர்சிதைத்து மற்றொன் றடல்.

ceṟaliṟ kolaipurintu cēṇuvappā rāki
aṟiviṉ aruḷpurintu cellār – piṟitiṉ
uyircekut tūṉtuyt toḻukutal ōmpār
tayircitaittu maṟṟoṉ ṟaṭal.

1. Ignoring the instruction of intellect and choosing to kill as if
   Enraged, at the sacrificial altar, desirous of entering heaven, and
   Desisting not from eating the meat of the burnt offerings – they
   Destroy the whole curd to make a different cooking.

2. Killing life in ignorance, and becoming avid for the next world,
   Those who will not go there doing wise, merciful kindness,
   But will offer another's life in sacrifice and feed on that flesh
   Is like those, careless of health, altering curd to cook another dish.

3. Without attaining salvation by wisely showing compassion to other lives, if one were to kill other dear lives (at the altar) under the mistaken belief and satisfaction that they would, by such killing, enjoy bliss in heaven, and live eating with relish the flesh of such lives, it will be similar to the action of those who without safe-guarding their health, hankering after tasty dishes, turn curd into other forms of food and eat.

344. *நன்கொன் றறிபவர் நாழி கொடுப்பவர்க்*
கென்றும் உறுதியே சூழ்க எறிதிரை
சென்றுலாம் சேர்ப்ப அதுபோல நீர்போயும்
ஒன்றிண்டாம் வாணிக மில்.

naṉkoṉ ṟaṟipavar nāḻi koṭuppavark
keṉṟum uṟutiyē cūḻka eṟitirai
ceṉṟulām cērppa atupōla nīrpōyum
oṉṟiṇṭām vāṇika mil.

1. Knowing the greatness of gratitude one wishes him firm fortune
   Who gave one a measure of rice when needed. Lord of boisterous
   Shores! Going overseas on trade does not get the merchant
   More than double his profit as the blessings of the grateful.

2. Lord of shores where thrown from the sea, waves wend and walk!
   Those who acknowledge with gratitude wish those that give them
   A little measure, that they be forever surrounded in steadfast fortune.
   No trade, even sailing abroad, doubling the profits, to equal it.

3. O chief of the coastal region where dashing waves galore wash on the shore! Those who understand things aright should always

wish for the permanent good of those who have helped them though only with a **nazhi* of rice. Even the trade that one engages in by crossing the seas and which brings in much (double) grain is not as profitable as one's gratitude referred to above.

* *Nazhi* : 1/8th of a *marakkal* or 1/4th of a Madras measure.

4. Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

345. தமனென் றிருநாழி ஈந்தவ னல்லால்
நமனென்று காயினும் தான்காயான் மன்னே
அவனிவ னென்றுரைத்து எள்ளிமற் றியாரே
நமநெய்யை நக்கு பவர்.

tamaṉeṉ ṟirunāḻi īntava ṉallāl
namaṉeṉṟu kāyiṉum tāṉkāyāṉ maṉṉē
avaṉiva ṉeṉṟuraittu eḷḷimaṟ ṟiyārē
namaneyyai nakku pavar.

1. He that received two measures of rice from his relation must
Be wary and be not angered or abuse him
Though he may get angry. To misbehave is like licking one's
Own ghee given for sacrificial rituals.

2. Considering that one is one's relative one gives two measures
Of rice or one is angry, thinking that one is one's own relative;
One is never angry speaking of one as 'that' or 'this' fellow
Slighting one in return. Who will lick the ghee for sacrificial fire?

3. If one who has helped another as kin with only a couple of *Nazhis* of rice were to show wrath, it does not behove the latter as his kin to speak derisively of him and show hatred towards him, though he may fill with righteous indignation at the treatment meted out to him by his one-time benefactor. Whoever will lick up the ghee set apart for sacrificial rites?

4. Though a person, who from friendship hath given to another

two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the gods?

346. நாடி நமரென்று நன்கு புரந்தாரைக்
கேடு பிறரோடு சூழ்தல் – கிளர்மணி
நீடுகல் வெற்ப நினைப்பின்றித் தாமிருந்த
கோடு குறைத்து விடல்.

nāṭi namareṉṟu naṉku purantāraik
kēṭu piṟarōṭu cūḻtal – kiḷarmaṇi
nīṭukal veṟpa niṉaippiṉṟit tāmirunta
kōṭu kuṟaittu viṭal.

1. He that has helped you because you are his relation should not Be plotted against joining hands with others meaning evil to him. Lord of the gem spangled rocky beds! Such an act is as Bad as trying to cut down the branch one is seated upon.

2. Lord of the hills and rocky beds strewn with sparkling gems! For those who looked after us well, seeking us as their relatives – To think, along with others, their foes, for evil to befall them Is but thoughtless chopping of the branch on which we sit.

3. O chief of the highland where high rocks abound in gems! If one were to contemplate evil, in collusion with others, to a person who has greatly helped him as his kin, such an (ungrateful) act will be akin to a man unwillingly cutting beneath the very bough on which he rests!

4. To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, resembles, O Prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

347. பண்டின்ன ரென்று தமரையும் தம்மையும்
கொண்ட வகையால் குறைதீர நோக்கியக்கால்

விண்டவரோ டொன்றிப் புறனுரைப்பின் அஃதாலவ்
வுண்டஇல் தீயிடு மாறு.

paṇṭiṉṉa reṉṟu tamaraiyum tammaiyum
koṇṭa vakaiyāl kuṟaitīra nōkkiyakkāl
viṇṭavarō ṭoṉṟip puṟaṉuraippiṉ aḵtālav
vuṇṭail tīyiṭu māṟu.

1. 'Kith of yore and of good repute,' so saying he protects all With love considerate of their likes. Joining hands with his Foes and backbiting the benefactor is like setting fire to the House where you partook of their food.

2. "In the past, they were like this"– so saying one's relatives and one's self
   The way they received them, when considered without any blemish,
   If one talks behind their back, becoming one with their foes,
   By that ingratitude, one sets fire to the house where one was fed.

3. 'Once they lived in such glory.' So thinking when one looks on some people, together with their kith and kin, with great compassion and commensurate with such compassion, wipes out their poverty, if the beneficiaries, in collusion with the enemies were to scandalize him (betray his secrets), such an (ungrateful) act will be akin to setting fire to the house which fed them.

348. தமக்குற்ற தேயாகத் தம்மடைந்தார்க் குற்ற
தெமக்குற்ற தென்றுணரா விட்டாக்கால் என்னாம்
இமைத்தருவி பொன்வரன்றும் ஈர்ங்குன்ற நாட
உமிக்குற்று கைவருந்து மாறு.

tamakkuṟṟa tēyākat tammaṭaintārk kuṟṟa
temakkuṟṟa teṉṟuṇarā viṭṭākkāl eṉṉām
imaittaruvi poṉvaraṉṟum īrṅkuṉṟa nāṭa
umikkuṟṟu kaivaruntu māṟu.

1. If one can't feel the woe of those who seek refuge as

If it were one's own, what can they do? Lord of hills of
Sparkling falls that carry gold dust! To keep their company
Hark ye! Is like pounding the bran which leaves the hands sore.

2. Lord of the land of cool hills where twinkling streams bring gold dust!
The evil that befalls those seeking our refuge is evil
As if happening to ourselves. If we do not feel it as if happening
To ourselves, what will they do? Pounding bran, hands are pained.

3. O chief of the cool hill-country where flashing cascades fall casting particles of gold. If one deems not as his own the ills besetting those who have sought shelter under him and realizes, not that their sufferings are equally his own and fails to relieve such people, what is to become of them? Their position will then be similar to those who pestle husk and pain (without any good).

349. சேர்ந்தா ரொருவரைச் சேர்ந்தொழுகப் பட்டவர்
தீர்ந்தாராக் கொண்டு தெளியினும் – தேர்ந்தவர்க்குச்
செல்லாமை காணாக்கால் செல்லும்வாய் என்னுண்டாம்
எல்லாம்பொய் அட்டூணே வாய்.

cērntā roruvaraic cērntolukap pattavar
tīrntārāk kontu teliyinum – tērntavarkkuc
cellāmai kāṇākkāl cellumvāy ennuntām
ellāmpoy attūṇē vāy.

1. He that accepts one as a refugee learns that he is none of kin; yet
He must care to see what could be his needs though not uttered and
Try to fulfil them. Else where could he go? Every thing is false,
Thy hard-earned food alone is true.

2. Though those in whom refuge is sought finds out clearly
That one that seeks refuge is in no way related, yet if with care
Some relief is not seen to flow, where is the path for one to go?
All else is false; only cooked food is true,

3. Even though one may clearly understand that the person who has sought shelter under him is not in any way connected with

him, still, if he fails to find ways and means of putting an end to such a one's chronic poverty, what other go is there for him? The only true charity is the gifting of cooked food (to the needy); all other charities are false ones.

350. அல்லல் ஒருவர்க் கடைந்தக்கால் மற்றவர்க்கு
நல்ல கிளைகள் எனப்படுவார் – நல்ல
வினைமரபின் மற்றதனை நீக்கும் அதுவே
மனைமர மாய மருந்து.

allal oruvark kaṭaintakkāl maṟṟavarkku
nalla kiḷaikaḷ eṉappaṭuvār – nalla
viṉaimarapiṉ maṟṟataṉai nīkkum atuvē
maṉaimara māya maruntu.

1. When one suffers miseries those who are next of
   Kin should strive to dispel their owes by right deeds.
   Then they are like the medicinal tree grown in
   One's own backyard.
2. When one is visited by troubles and misfortunes.
   Those who are known to be one's good relations
   Will remove them through good means of righteous action.
   Only that is a tree in one's own home serving as medicine.
3. When one is afflicted with distress, those who are closely related to him should come forward to wipe out his grief in a suitable manner. Such benefactors are akin to a medicinal tree growing in the home garden.

351. மெய்யா உணரின் பிறர்பிறர்க்குச் செய்வதென்
மையார் இருங்கூந்தல் பைந்தொடி எக்காலும்
செய்யா ரெனினும் தமர்செய்வர் பெய்யுமாம்
பெய்யா தெனினும் மழை.

meyyā uṇariṉ piṟarpiṟarkkuc ceyvateṉ
maiyār iruṅkūntal paintoṭi ekkālum
ceyyā reṉiṉum tamarceyvar peyyumām
peyyā teṉiṉum maḻai.

1. Truly understood, what help can men unrelated do to us?
   Beautiful dark haired lady! Though our relations do not
   Ever help us, at times of need they do; like rains that
   Ne'er always pour, fails not to rain at right seasons.

2. Verily to understand, what help can the unrelated to the unrelated do?
   Bejewelled lady of dark, long tresses of hair! Though at all times
   They cannot render help, one's own kindred will do it at times.
   Though not raining always, the rain, it rains.

3. O maid with long-flowing raven-locks and fine gold bracelet! If we examine thoroughly it will be found that there is nothing that a perfect stranger can do for one (in need). Though it may first appear they will never render help it will be found that it is only relatives that will help ultimately. Though seasonal rains may fail, rains will pour down again (and sustain life on earth).

352. *முன்னின்னா ராயினும் மூடும் இடர்வந்தால்*
பின்னின்னா ராகிப் பிரியார் ஒருகுடியார்
பொன்னாச் செயினும் புகாஅர் புனலூர
துன்னினா ரல்லார் பிறர்.

mun̲n̲in̲n̲ā rāyin̲um mūṭum iṭarvantāl
pin̲n̲in̲n̲ā rākip piriyār orukuṭiyār
pon̲n̲āc ceyin̲um pukāar pun̲alūra
tun̲n̲in̲ā rallār pir̲ar.

1. Earlier, enemies though our relations, when miseries come,
   Volunteer they to help, forgetting past hate. Not so others
   Whom you cherish as best relations; they'd quit at a
   Moment of crisis forgetting the past.

2. Members of the same family, though uncaring in former days,
   When a dire distress occurs, shall not remain aloof,
   Yet unhelpful. Lord of well-watered land! Though they do good,
   Esteeming one as gold, the unrelated are the others.

3. O chief of the riverine region! Though men of the same sect might once have behaved unpleasantly, they will not so part

when great distress besets one. Though one may worship a perfect stranger as a god, he will not come forward to give relief when one is beset with ills. (It is only relatives that will ultimately help.)

353. உளைய உரைத்து விடினும் உறுதி
கிளைகள்வாய்க் கேட்பதே நன்றாம் – விளைவயலுள்
பூமிதித்துப் புட்கலாம் பொய்கைப் புனலூர
தாய்மிதித்த ஆகா முடம்.

uḷaiya uraittu viṭiṉum uṟuti
kiḷaikaḷvāyk kēṭpatē naṉṟām – viḷaivayaluḷ
pūmitittup puṭkalām poykaip puṉalūra
tāymititta ākā muṭam.

1. Words might pain the heart yet good words of advice
 Heard from relations keep you firm instead. Lord of fields
 Thickly populated with birds mating on flowers!
 Chicks don't become lame walk'd over by their dames.
2. Lord of well-watered lands where, in cultivated fields and tanks
 Birds mate hopping on flowers! Though they speak bitingly
 Causing one to grieve, it is good to listen to the firm counsels
 From one's kinsfolk. Chick is never lamed crushed under
 mother-fowl.
3. O chief of the riverine region where ponds abound and birds in the paddy fields treading on blooms make love! The kick of the dam maims not the colt. So though harsh in words they be, it will do one good to take advice from one's relatives on serious problems of life.

354. தன்னை மதித்துத் தமரென்று கொண்டக்கால்
என்ன படினும் அவர்செய்வ செய்வதே
இன்னொலி வெற்ப இடரென்னை துன்னூசி
போம்வழி போகு மிழை.

taṉṉai matittut tamareṉṟu koṇṭakkāl
eṉṉa paṭiṉum avarceyva ceyvatē

innoli verpa itarennai tunnūci
pōmvali pōku milai.

1. Once he respects and accepts you as his kin, good it is
Thence to follow suit come what may. What harm is there?
Lord of echoing hills! Thread goes the way the
Needle goes.

2. When one accepts one, esteeming one as one's own kin,
Whatever the hardship, one does whatever help one has to do.
Lord of sweet sounding hills! Where is the difficulty?
The thread goes along the path the needle goes.

3. O chief of the hill-country where sweet melodies abound! When one deems thee as his kin and behaves accordingly, it behoves thee to act, through thick and thin, in the way relatives would. Such behaviour will be similar to the thread going the way of the stitching needle. What harm will result from such behaviour?

355. கருவினுட் கொண்டு கலந்தாரும் தம்முள்
ஒருவழி நீடும் உறைதலோ துன்பம்
பொருகடல் தண்சேர்ப்ப பூந்தா மரைமேல்
திருவோடும் இன்னாது துச்சு.

karuvinut kontu kalantārum tammul
oruvali nītum uraitalō tunpam
porukatal tancērppa pūntā maraimēl
tiruvōtum innātu tuccu.

1. Born though of the same womb, it is better that for
Long let them not bide in the same house for it causes
Distress to both. Lord of cool shores! So is it to live long with
Mistress of wealth. Familiarity breeds contempt.

2. Related through being conceived in the same womb, among them
Even, it causes grief to dwell for long with one of them;
Lord of cool shores struggling against the seas! On the lotus
Even with goddess Lakshmi it is grievous to live long.

3. O chief of the cool coastal region where the sea waves dash on the shore! To live for long with even *Lakshmi* (the goddess of wealth) who takes her abode in the lovely lotus is painful. So

too, it will be painful even for those who have been companions from the very womb of the mother to live together in the same place for long.

356. *பாரதத் துள்ளும் பணையம்தம் தாயமா*
ஈரைம் பதின்மரும் போரெதிர்ந் தைவரோடு
ஏதில ராகி இடைவிண்டார் ஆதலால்
காதலோ டாடார் கவறு.

pāratat tuḷḷum paṇaiyamtam tāyamā
īraim patiṉmarum pōretirn taivarōṭu
ētila rāki iṭaiviṇṭār ātalāl
kātalō ṭāṭār kavaṟu.

1. It's said in the *Bharat* that gambling with dice between the Hundred and the Five staking their kinsfolk and kingship Turned enemies and ended in destruction. Therefore Spurn to play dice with the loved ones.
2. Even in Bharatam, the bet being their blood-relations The twice-fifty turning hostile against the five in the war Of gambling lost their kinsfolk and perished in the middle. Therefore, with whom they love they don't play dice.
3. Even in the *Mahabharatha*, putting their ancestral property as the stake, the hundred brothers (*Kauravars*) played at dice with the five brothers (*Pandavas*) and getting out antagonized, parted company. So, even in sport one should not engage in a game of dice even with those who are one's loving companions.

357. *சிறந்த நுகர்ந்தொழுகும் செல்வ முடையார்*
அறஞ்செய் தருளுடைய ராதல் – பிறங்கல்
அமையொடு வேய்கலாம் வெற்ப அதுவே
சுமையொடு மேல்வைப்பா மாறு.

ciṟanta nukarntoḻukum celva muṭaiyār
aṟañcey taruḷuṭaiya rātal – piṟaṅkal
amaiyoṭu vēykalām veṟpa atuvē
cumaiyoṭu mēlvaippā māṟu.

1. Rich men who enjoy all the pleasures of the world, could they

Pitch their love to all creatures in equal measure, sure, they're
blessed.
Lord of hills where whole and holed bamboos rub shoulders!
It is like
Loading rubies over a pack of gold they carry.

2. Lord of hills where on rocks bamboos, stout and holed, grow
thick!
Wealthy ones who live enjoying excellent comforts
If they are charitable and merciful besides,
Only that is a burden of gems on a burden of gold.

3. O chief of the hill-country where hard and hollow bamboos grow thick together! If the wealthy enjoying the choice sweets of life were to do charity and show mercy to all lives, it will be similar to the carrying on one's head not only gold but also gems.

358. வைத்ததனை வைப்பென் றுணரற்க தாமதனைத்
துய்த்து வழங்கி இருபாலும் – அத்தகத்
தக்குழி நோக்கி அறஞ்செய்யின் அஃதன்றோ
எய்ப்பினில் வைப்பென் பது.

vaittatanai vaippen runararka tāmatanait
tuyttu valanki irupālum – attakat
takkuli nōkki arañceyyin aktanrō
eyppinil vaippen patu.

1. What is hoarded is not really providential wealth; give a
Lot to others and enjoy yourself. Thus by charitable deeds
Done to the deserving live now and live for life beyond
Wonderful treasure it is when you become senile.

2 Don't think what has been hoarded is a safe deposit. If one
Enjoys it, gives it, making one's life beautiful on both sides.
The here and the hereafter, doing charity, choosing right
persons,
Only that is a deposit secure enough for one's old age.

3. Let not one think that the wealth acquired and set apart by him will be of help to him. If one were to enjoy such acquired wealth

and give to others and do charity in a fitting manner and timely, so as to be of benefit in this world and the next, such an act will be deemed as the wealth that will be the prop of one in his hour of need.

359. மல்லற் பெருஞ்செல்வம் மாண்டவர் பெற்றக்கால்
செல்வுழியும் ஏமாப்பச் செய்வதாம் – மெல்லியல்
சென்றொசிந் தொல்கு நுசுப்பினாய் – பைங்கரும்பு
மென்றிருந்து பாகு செயல்.

mallar̲ peruñcelvam māṇṭavar per̲r̲akkāl
celvuḻiyum ēmāppac ceyvatām – melliyal
cen̲r̲ocin tolku nucuppin̲āy – paiṅkarumpu
men̲r̲iruntu pāku ceyal.

1. Those who had acquired great wealth should enjoy
   Both in this life and in the next by doing charitable deeds;
   Tender lady! Like those who taste raw cane now
   Render it for future use by turning it into candy.

2. Lady of soft mien and a waist so slender that it sways
   And bends as you go! Men of excellence, when they come to possess
   Immensely great riches, do charity seeing the path they have to go.
   It is like crushing sweet cane to turn it to sugary syrup.

3. O maid, soft-natured and of drooping, pliant, bending waist! If the noble acquiring greatly prosperous wealth were to do charity in this life so as to attain bliss in heaven as well, such an act will be of a class with one who after tasting the sweets of a fresh sugarcane prepares jelly for a future use.

360. ஈனுலகத் தாயின் இசைபெறூஉம் அஃதிறந்
தேனுலகத் தாயின் இனிததூஉம் – தானொருவன்
நாள்வாயும் நல்லறம் செய்வாற் கிரண்டுலகும்
வேள்வாய் கவட்டை நெறி.

īn̲ulakat tāyin̲ icaiper̲ūum aḵtir̲an
tēn̲ulakat tāyin̲ in̲itatūum – tān̲oruvan̲

nāḷvāyum nallaṟam ceyvāṟ kiraṇṭulakum
vēḷvāy kavaṭṭai neṟi.

1. Day after day one must do charity and get fame; that's the Way to be happy and gay here as well as in the life after. Like having to choose between forked ways, either way Takes him to a wedding hall where he can feast and go.
2. A charitable one, living in this world, gets fame; leaving This world, the next world, even that becomes sweet. To one that does goodly charity day after day, it is A double-branched path leading to the joys of both the worlds.
3. If we examine the nature of this world we will find that those who do charity will attain glory here; if they were to make their exit to the other world, that will confer on them bliss. so for those who daily do acts of benevolence, the pleasure, that they enjoy in the two worlds, are akin to the pleasures of presence at two marriages taking place in the two branches of a road that they cover on their onward and return journey.
4. As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

361. *மாய்வதன் முன்னே வகைப்பட்ட நல்வினையை*
ஆய்வின்றிச் செய்யாதார் பின்னை வழிநினைந்து
நோய்காண் பொழுதின் அறஞ்செய்வார்க் காணாமை
நாய்காணின் கற்காணா வாறு.

māyvataṉ muṉṉē vakaippaṭṭa nalviṉaiyai
āyviṉṟic ceyyātār piṉṉai vaḻiniṉaintu
nōykāṇ poḻutiṉ aṟañceyvārk kāṇāmai
nāykāṇiṉ kaṟkāṇā vāṟu.

1. While young does no charity, outright, but Senile, desires to do now but finds none to Carry out his wish. While seeing the dog Care you not to see the stone.

2. Ere their senses die, those who do not perform various kinds
Of good deeds, later on, assailed with sickness, think of ways
Of doing them, but find none to carry out their intentions,
Charitable. When the dog is in sight, the stone is not to be found.

3. If those who fail to do, before their death, acts of charity without (wasting their time in) examining them, that they could at a future date do so, were to be afflicted with mortal disease when they find not any to act on their behalf and do charity, such a situation will be similar to one failing to find a stone (brickbat) when the dog is sighted.

4. Those who without reflection have neglected the righteous deeds which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog (about to attack them).

362. *தக்கமில் செய்கைப் பொருள்பெற்றால் அப்பொருள்*
தொக்க வகையும் முதலும் அதுவானால்
மிக்க வகையால் அறஞ்செய்க எனவெகுடல்
அக்காரம் பால்செருக்கு மாறு.

takkamil ceykaip poruḷpeṟṟāl apporuḷ
tokka vakaiyum mutalum atuvāṉāl
mikka vakaiyāl aṟañceyka eṉavekuṭal
akkāram pālcerukku māṟu.

1. Unstable wealth if one obtains he must also be
Able to know the means – the righteous way it came.
When advised by old to spend it for similar ends, getting
Enraged is like retching at sight of sugared milk.

2. If one gathers wealth capable of performing unquestionable good,
If the means and the reason of acquiring that wealth are to the same end,
To get angry when some one counsels one to do charity in excellent ways,

Is like gorging with and spitting out milk sweetened with sugar.

3. If one were to acquire wealth without having recourse to questionable means, if the cause and the effect (object) of such wealth be *Dharma* (charity), then it will be like one vomiting sugared milk. If such a wealthy person were to get angry with those who advise him to do charity in all possible ways.

363. உலப்பி லுலகத் துறுதியை நோக்கிக்
குலைத்தடக்கி நல்லறம் கொள்ளார்க் கொளுத்தல்
மலைத்தழு துண்ணாக் குழவியைத் தாயர்
அலைத்துப்பால் பெய்து விடல்.

ulappi lulakat turutiyai nōkkik
kulaittatakki nallaram kollārk koluttal
malaittalu tunnāk kulaviyait tāyar
alaittuppāl peytu vital.

1. Viewing the uses of virtuous and righteous deeds, yet
Eschewing them, the elders rebuke and perforce compel
The young to do. It is like a mother forcefully feeding a
Crying baby with milk, though it pains him.

2. To banish, humble and inflame those who espouse not goodly charity
Considering what is enduring in this undying world is like
Mothers frightening and feeding with milk a child.
That refuses to get fed but keeps on wantonly weeping.

3. To dissuade from the path of evil and force by persuasion into that of virtue those, who, unmindful of the bliss in endless (eternal) heaven, tread not that path (of virtue), will be akin to mothers forcibly suckling their babes when they refuse to do so and cry.

4. As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

364. அறஞ்செய் பவர்க்கும் அறவுழி நோக்கித்
திறந்தெரிந்து செய்தக்கால் செல்வுழி நன்றாம்

புறஞ்செய்யச் செல்வம் பெருகும் அறஞ்செய்ய
அல்லவை நீங்கி விடும்.

aṟañcey pavarkkum aṟavuḻi nōkkit
tiṟanterintu ceytakkāl celvuḻi naṉṟām
puṟañceyyac celvam perukum aṟañceyya
allavai nīṅki viṭum.

1. Weighing dharmic deeds and doing to deserving persons Paves the way for you to paradise; going far and wide, over – Waves for trade increases wealth. Charity done to others Erases one's all evils one has done.
2. Those who do charity, it they consider the worth of the recipient And do it making sure if he deserves it, it is good for the world To which they go. One's external deeds, done well, increases one's wealth; Righteous charity, done well, removes the undesirable.
3. Wealth increases by one's exertions and precautions to safeguard it; sin is washed away by acts of charity; so even, for those who do charity, if they do so with an eye on the place of charity and act with discernment, they will attain bliss in heaven.
4. If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

365. தோற்றம் அரிதாய மக்கட் பிறப்பினால்
ஆற்றும் துணையும் அறஞ்செய்க – மாற்றின்றி
அஞ்சும் பிணிமூப் பருங்கூற் றுடனியைந்து
துஞ்ச வருமே துயக்கு.

tōṟṟam aritāya makkaṭ piṟappiṉāl
āṟṟum tuṇaiyum aṟañceyka – māṟṟiṉṟi
añcum piṇimūp paruṅkūṟ ṟuṭaṉiyaintu
tuñca varumē tuyakku.

1. Born a human, rarest of births, do as much as you Can goodly charitable deeds! Unalterably

Fearsome disease, senility, instability of mind are
Nearing fast along with the god of Death.

2. Having taken the rare-to-be-achieved human birth
Let one do charity to the utmost extent possible.
Frightful disease, old age, unconquerable death with these
Without charge, ever comes loss of consciousness with death.

3. Stupor, dreaded disease, old age and inevitable *yama* will come together without hindrance with death in their fold. So, born a human, which by itself is so rare a blessing, one should (without delay) do charity in all possible ways.

4. When born in a human form difficult of attainment, practise virtue to the utmost of thy power; for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

366. *பட்ட வகையால் பலரும் வருந்தாமல்*
கட்டுடைத் தாகக் கருதிய நல்லறம்
முட்டுடைத் தாகி இடைதவிர்ந்து வீழ்தலின்
நட்டறான் ஆதலே நன்று.

paṭṭa vakaiyāl palarum varuntāmal
kaṭṭuṭait tākak karutiya nallar̲am
muṭṭuṭait tāki iṭaitavirntu vīl̲talin̲
naṭṭar̲ān̲ ātalē nan̲r̲u.

1. Living virtuously, vowing to do charity to all, never
Giving pain to as many, if something happens to
Block its progress, it's bad. Better to transplant a crop,
Stop with it, and not to go for harvest.

2. Adopting a way so that many are not aggrieved
A goodly charity considered to be well-founded and protected
Meets with obstacles, and is given up in the middle, falling into
Disuse. Therefore, it is good to plant reaping no harvest.

3. To transplant crops in the field and fail to harvest them is better than giving up in the middle, due to impediments, goodly acts of benevolence (that would confer bliss) undertaken with

solicitude and in the proper way for the alleviation of the sufferings of the many.

4. With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

367. பலநாளும் ஆற்றா ரெனினும் அறத்தைச்
சிலநாள் சிறந்தவற்றாற் செய்க - கலைதாங்கி
நைவது போலும் நுசுப்பினாய் நல்லறம்
செய்வது செய்யாது கேள்.

palanāḷum āṟṟā reṉiṉum aṟattaic
cilanāḷ ciṟantavaṟṟāṟ ceyka – kalaitāṅki
naivatu pōlum nucuppiṉāy nallaṟam
ceyvatu ceyyātu kēḷ.

1. Though not able to do charity on all days, at least try to do So on a few days by rightful means. Lady with a waist likely to Break due to weight of waist band! Even relations can't Make you so much good as your charity can.

2. Though one is not able to perform it for many days Let one do charity at least for a few days employing means Excellent. Lady of so slender a waist as to break while bearing The hip-ornament! Relatives won't do what good charity does!

3. O maid with girdled waist so slim as if it would break! Kith and kin cannot confer on one what goodly acts of charity can. So even if one cannot always do charity, let him do it in the best manner possible for at least a time.

4. Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

368. நோக்கி யிருந்தார் இமைக்கும் அளவின்கண்
நோக்கப் படினும் உணங்கலைப் புட்கவரும்
போற்றிப் புறந்தந் தகப்பட்ட ஒண்பொருட்கும்
காப்பாரிற் பார்ப்பார் மிகும்.

nōkki yiruntār imaikkum aḷaviṉkaṇ
nōkkap paṭiṉum uṇaṅkalaip puṭkavarum
pōṟṟip puṟantan takappaṭṭa oṇporuṭkum
kāppāriṟ pārppār mikum.

1. Fowls snatch away the grain spread out to dry, in a trice, However watchful the guard is. Tight security may be despatched to guard one's valuables in a fort. Note this that Snatchers are greater in number than watchers.

2. In a trice, while those who are watchful wink their eyes,
Though well-watched, the birds filch away food stuff drying in the sun.
Sparkling wealth hoarded, protected by a fortress outside –
Those watching to snatch it away are greater than those who guard it.

3. However much one may keep watch over the things put up for drying, birds will carry them away in the twinkling of an eye. So too, for well-gotten wealth watched over and safe-guarded for one's use, there are more people ready to snatch away than those who keep guard over it.

369. இன்றி யமையா இருமுது மக்களைப்
பொன்றினமை கண்டும் பொருள்பொருளாக் கொள்பவோ
ஒன்றும் வகையான் அறஞ்செய்க ஊர்ந்துருளின்
குன்று வழியடுப்ப தில்.

iṉṟi yamaiyā irumutu makkaḷaip
poṉṟiṉamai kaṇṭum poruḷporuḷāk koḷpavō
oṉṟum vakaiyāṉ aṟañceyka ūrnturuḷiṉ
kuṉṟu vaḻiyaṭuppa til.

1. Wherefore after seeing aged parents dying unable to live without Their sons, would these the learned regard money as big matter?

Therefore do charity as you can. When rocks roll down from hills
There's no power to stop them.

2. The two aged parents who cannot live without them, even after
Seeing their departure in death will they esteem wealth as a thing
Of value? Let one do charity in all appropriate ways. Once it moves
And rolls down, there is nothing to block the way of a rock.

3. Would one who has witnessed the death of his aged parents who could not keep alive without him ever deem wealth as a thing of great import? Let him do charity in a suitable way. For if the mountain were to move and roll, there is nothing that can stop it on the way. (So too, nothing can stop death.)

4. Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? Be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i.e., cannot stay the inevitable approach of death).

370. அற்றாக நோக்கி அறத்திற் கருளுடைமை
முற்ற அறிந்தார் முதலறிந்தார் – தெற்ற
முதல்விட் டஃதொழிந்தார் ஓம்பா ஒழுக்கம்
முயல்விட்டுக் காக்கை தினல்.

aṟṟāka nōkki aṟattiṟ karuḷuṭaimai
muṟṟa aṟintār mutalaṟintār – teṟṟa
mutalviṭ ṭaḵtoḻintār ōmpā oḻukkam
muyalviṭṭuk kākkai tiṉal.

1. Learn ye that mercy is the basis for doing dharmic deeds
Learned know the fact righteousness presupposes mercy.
Deeds done without mercy are improperly done. It's like letting
Speeding rabbit run and seeking to eat the flying crow.

2. Considering mercy as the ultimate reason for charity, those who
know
Its value to the full, know its reason also; leaving out its reason
Those who have given up charity, showing it on wrong places,
to be sure
Have allowed the hare to escape, but eat a crow instead

3. Those who have realized that compassion is the essential quality of charity and thus have understood its full import are deemed to do charity understanding its (real) cause. Those who give up compassion, the cause of charity, and along with it charity itself and live as libertines are akin to those who attempt to (catch and) eat the crow instead of the hare.

371. இம்மைத் தவமும் அறமும் எனவிரண்டும்
தம்மை யுடையார் அவற்றைச் சலமொழுகல்
இம்மைப் பழியேயு மன்றி மறுமையும்
தம்மைத்தாம் ஆர்க்குங் கயிறு.

immait tavamum aṟamum eṉaviraṇṭum
tammai yuṭaiyār avaṟṟaic calamoḻukal
immaip paḻiyēyu maṉṟi maṟumaiyum
tammaittām ārkkuṅ kayiṟu.

1. Penance and charity must be done in earnestness; mere
Pretence to both in a cunning way defames him in this birth, and
Forms the tying rope which tethers him to the
Harmful cycle of birth and death.

2. The two things in this birth, penance and charity,
Men of self-possession to do them in a hypocritical way
Will not only bring them disgrace in this birth, but in the next
Will become the rope with which they will bind themselves.

3. If those desirous of attaining bliss in heaven were to do penance and charity with deception at heart, it will not only result in disrepute in this life, but also prove a rope to hang oneself with in the future state (as well).

372. சிறிய பொருள்கொடுத்துச் செய்த வினையால்
பெரிய பொருள்கருது வாரே – விரிபூ
விராஅம் புனலூர வேண்டயிரை விட்டு
வராஅல் வாங்கு பவர்.

ciṟiya poruḷkoṭuttuc ceyta viṉaiyāl
periya poruḷkarutu vārē – viripū
virāam puṉalūra vēṇṭayirai viṭṭu
varāal vāṅku pavar.

1. The rich who gift a little to the poor, and hope by means of
   Which to gain better returns in the next world – Lord of the
   Land where blossoms of sort grow mixed! are like the
   Man who uses a small ayirai fish as bait to catch a big varaal.

2. Lord of the well-watered land where abound flowers
   That open wide! Giving a little of their wealth, by the good deed done,
   Those who calculate to get an ample wealth in return
   Are those who with the small *ayir* angle for the big *varaal* fish.

3. O chief of the riverine region where chequered blooms abound! Those wishing to obtain immense benefit in heaven, with the good accruing by doles to the poor in this life given with love, are akin to those who putting the (small) tasty *ayirai* fish in the angle, pull up the (big) *viral* fish.

373. கரப்புடையார் வைத்த கடையும் உதவா
துரப்புடைய மன்னர்க்கே துப்புரவ தல்லால்
நிரப்பிடும்பை மிக்கார்க் குதவலொன் றீதல்
சுரத்திடைப் பெய்த பெயல்.

karapputaiyār vaitta kaṭaiyum utavā
turapputaiya maṉṉarkkē tuppurava tallāl
nirappiṭumpai mikkārk kutavaoṉ ṟītal
curattiṭaip peyta peyal.

1. Riches kept hidden don't help him in the end; but they
   Reach the treasures of warring victor king. To give
   Some thing to those wallowing in poverty is welcome
   As the rains that pour in the desert.

2. Those who conceal, what they hoard, to the last unhelpful to anyone
   Become the confiscated food of kings that war with their enemies.
   To give something, helping those that suffer a lot of hardships
   Is like a shower of rain in a desert.

3. The hidden treasure of misers helps not even their own scions but only kings who drive away enemies. On the other hand,

the help rendered to those in dire need is like (copious) rain in the wilderness.

374. பல்லாண்டு மீண்டிப் பழுதாய்க் கிடந்தது
வல்லான் தெரிந்து வழங்குங்கால் – வல்லே
வளநெடிது கொண்டது அறா தறுமோ
குளநெடிது கொண்டது நீர்.

pallāṇṭu mīṇṭip paḻutāyk kiṭantatu
vallāṉ terintu vaḻaṅkuṅkāl – vallē
vaḷaneṭitu koṇṭatu aṟā taṟumō
kuḷaneṭitu koṇṭatu nīr.

1. Money that lay unutilized for a long time
   When reaches the gifted, gets distributed among the
   Hankering people it is not lost; rather increases. Would a
   Tank long filled with water go dry by bailing out a little?
2. What lay useless here for so many years
   When a man of capabilities discovers it and distributes it
   In a proper way, that excess of wealth will not be
   Depleted. Will a tank filled with water all along go dry?
3. Does the greatly deep pond ever dry up? So too, the vast wealth accumulated for long without use to anybody when spent fast with discretion in useful charity by a munificent person does not get exhausted.

375. நினைத்த திதுவென்றந் நீர்மையை நோக்கி
மனத்த தறிந்தீவார் மாண்டார் – புனத்த
குடிஞை யிரட்டும் குளிர்வரை நாட
கடிஞையில் கல்லிடுவா ரில்.

niṉaitta tituveṉṟan nīrmaiyai nōkki
maṉatta taṟintīvār māṇṭār – puṉatta
kuṭiñai yiraṭṭum kuḷirvarai nāṭa
kaṭiñaiyil kalliṭuvā ril.

1. Guessing at what one expects, he who generously
   Presents is truly great. Lord of hills, in whose forests

Howl the owls! No one, in the begging
Bowl, would put stones instead of food.

2. Judging that one thought of this, from the way of one's approach
Knowing one's mind those who give are excellent in charity.
Lord of cool hills where in the woods the owls twitter!
No one puts a stone into a begging bowl.

3. O chief of the cool hill-country where the big-sized owls screech at the cultivable hill-land! None drops stones (pebbles) in the begging bowl. So, those who give doles understanding the condition of the donees, the object of their approach and the things they came seeking after are worthy men (of charity).

376. கூஉய்க் கொடுப்பதொன் றில்லெனினும் சார்ந்தார்க்குத்
தூஉய்ப் பயின்றாரே துன்பந் துடைக்கிற்பார்
வாய்ப்பத்தான் வாடியக் கண்ணும் பெருங்குதிரை
யாப்புள்வே றாகி விடும்.

kūuyk koṭuppatoṉ ṟilleṉiṉum cārntārkkut
tūuyp payiṉṟārē tuṉpan tuṭaikkiṟpār
vāyppattāṉ vāṭiyak kaṇṇum peruṅkutirai
yāppuḷvē ṟāki viṭum.

1. Nothing on hand, they can't call one and give; yet to the seeker
Something they could; they really are saviours, wiping his woes.
Though grown weak the once great stallion, saddled up, becomes
So brave and strong all of a sudden.

2. Though having nothing to give inviting a guest, those who practise
Giving relief to those who seek their help, only they are known
To wipe out suffering. Though it has grown weak, the times
Being bad, the brave horse when saddled becomes different.

3. The horse of good breed, though worn out warms up when saddled (for a ride). So also, though one does not possess so much wealth as will enable him to invite donees and give, one accustomed to help those who come seeking shelter will relieve others in distress.

377. அடுத்தொன் றிரந்தார்க்கொன் றீந்தாரைக் கொண்டார்
படுத்தேழை யாமென்று போகினும் போக
அடுத்தேறல் ஐம்பாலாய் யாவர்க்கே யாயினும்
கொடுத்தேழை யாயினர் இல்.

atutton rirantārkkon rīntāraik kontār
patuttēlai yāmenru pōkinum pōka
atuttēral aimpālāy yāvarkkē yāyinum
kotuttēlai yāyinar il.

1. Receiving from him what they wanted they go casting
   Aspersion: "He that's so liberal will soon become poor".
   Lady with long, dark plaited hair! By charity
   Nobody can be said to have become poor.

2. Let them who receive even depart insulting that they are poor,
   Those who gave something to those who sought them and begged
   For some relief. Lady of dark, thick tresses of hair, plaited fivefold!
   None has grown poor by extending charity to whomsoever.

3. O maid with dark, thick-grown, five-fold tresses! Even if those who came to one seeking help were to brand the donor a poor man and go away speaking disparagingly of him, it does not matter. No matter what one's status be, none turns poor by giving.

378. இரப்பவர்க் கீயக் குறைபடு மென்றெண்ணிக்
கரப்பவர் கண்டறியார் கொல்லோ – பரப்பிற்
துறைத்தோணி நின்றுலாம் தூங்குநீர்ச் சேர்ப்ப
இறைத்தோறும் ஊறுங் கிணறு.

irappavark kīyak kuraipatu menrennik
karappavar kantariyār kollō – parappir
turaittōni ninrulām tūṅkunīrc cērppa
iraittōrum ūruṅ kinaru.

1. Have they not seen who conceal, fearing that
   Charity may drain their riches, that the

Well from which water's drawn swells up and
Fills the well again. Lord of shores with dancing boats!

2. Lord of shores of wavy waters where on the shallows
Boats stand and sway! Those who conceal, thinking
That one's wealth will decrease as one gives to those who beg,
Have they not seen the truth? Well-waters spring up as often as drawn.

3. O chief of the coastal region, where in the deep waters of the coast anchored boats waving float! Perhaps those who hide their wealth thinking that it will dwindle by giving to donees, have not realized that water oozes in the well every time it is baled out.

379. *இரவலர் தம்வரிசை யென்பார் மடவார்*
கரவலராய்க் கைவண்மை பூண்ட — புரவலர்
சீர்வரைய வாகுமாம் செய்கை சிறந்தெனைத்தும்
நீர்வரைய வாநீர் மலர்.

iravalar tamvaricai yeṉpār maṭavār
karavalarāyk kaivaṇmai pūṇṭa – puravalar
cīrvaraiya vākumām ceykai ciṟanteṉaittum
nīrvaraiya vānīr malar.

1. Fools make it a rule that charity must correspond to beggar's needs.
Cool patrons hide not wealth but apportion gifts suiting their stock.
Good charity must be tailored to their ability, like the lotus
Would alter its height to suit the level of water.

2. Fools are they who opine that charity must be proportionate to the status
Of those who beg. All excellent actions are in proportion to the status
Of the patrons, who do not conceal, and are open-handed.
A water-flower is of the level of the water.

3. They are fools who say that true charity consists in giving according to the condition of the donees. The height of the

flower is determined by the depth of the water over which it blows. So too, the acts of benevolence and similar other praiseworthy deeds of kings who give liberally without hiding are determined by the nobility of their character and status.

380. *தொடுத்த பெரும்புலவன் சொற்குறை தீர*
அடுத்தர என்றாற்கு வாழியரோ என்றான்
தொடுத்தின்ன ரென்னலோ வேண்டா கொடுப்பவர்
தாமறிவார் தஞ்சீ ரளவு.

toṭutta perumpulavaṉ coṟkuṟai tīra
aṭuttara eṉṟāṟku vāḻiyarō eṉṟāṉ
toṭuttiṉṉa reṉṉalō vēṇṭā koṭuppavar
tāmaṟivār tañcī raḷavu.

1. Poet who praised the king in verse expressed his wish to
   Quietly live in heaven; and the king said, "May you live long
   there!"
   No need to eulogise and be paid. What to do the Patron
   Knows and will do in a manner fitting to his status.

2. To relieve the expressed need of the great bard who sang his
   praise,
   To him who said, "Send me to paradise", the king said, "Live
   long there!"
   To get the gift there is no need to describe that it is of their
   nature.
   The givers themselves know the measure of their greatness.

3. The great poet *Gouthama* who sang in verse the glories of the king *Palyanai-chel-Kezhu Kuttuvan* (the brother of the *chera* king *Imaya Varamban*) requested him to secure for him and his kin heavenly bliss. Accordingly the king, to satisfy his desire, performed yagas and wished him thus: 'May you live long in heavenly bliss!' So it is needless for the donee to eulogise the donor's good qualities. Those who give will do so according to and understanding their status.

381. மாரியொன் றின்றி வறந்திருந்த காலத்தும்
பாரி மடமகள் பாண்மகற்கு – நீருலையுள்
பொன்றிறந்து கொண்டு புகர்வாக நல்கினாள்
ஒன்றுறா முன்றிலோ இல்.

māriyon̲ r̲in̲r̲i var̲antirunta kālattum
pāri maṭamakaḷ pāṇmakar̲ku – nīrulaiyuḷ
pon̲r̲ir̲antu koṇṭu pukarvāka nalkin̲āḷ
on̲r̲ur̲ā mun̲r̲ilō il.

1. During famine due to want of rains Paari's daughter
   Served grains of gold cooked in water to the singing
   Bards who visited her house. There is no house
   Hardly without anything.
2. Even when without any rain the land lay dry and fallow,
   The young daughter of Paari to the wandering minstrel
   Brought as food putting golden grains in a bowl of water
   And gave it. There is no home without anything to give.
3. Even when the world went dry without any rain whatever, Pari's young daughter put gold into the rice pot (put in the oven for boiling) and gave it as food to the minstrel who came for dole. So there is no home completely devoid of anything to give (the donee).

382. ஏற்றார்கட் கெல்லாம் இசைநிற்பத் தாமுடைய
மாற்றார் கொடுத்திருப்ப வள்ளன்மை – மாற்றாரை
மண்ணகற்றிக் கொள்கிற்கும் ஆற்றலார்க் கென்னரிதாம்
பெண்பெற்றான் அஞ்சான் இழவு.

ēr̲r̲ārkaṭ kellām icainir̲pat tāmuṭaiya
mār̲r̲ār koṭuttiruppa vaḷḷan̲mai – mār̲r̲ārai
maṇṇakar̲r̲ik koḷkir̲kum ār̲r̲alārk ken̲n̲aritām
peṇper̲r̲ān̲ añcān̲ il̲avu.

1. Retaining one's fame one should liberally give to all seekers.
   Returning them never with a "No". That is charity. To a king
   who could

Invade and conquer enemies it is nothing. Like one intent on
Winning a girl as his bride cares not for money spent.

2. Without saying 'no', to all those seeking reliefs, standing firm to one's fame,
To give unto others, what one has, is benevolence.
What is hard for those capable of driving out their foes and capturing
Their lands? He fears no loss who has a bride to marry.

3. It is true benevolence to give their wealth, without refusal, according to their ability to all who seek help and establish their reputation on this earth. For powerful rulers capable of conquering their enemies and capturing their country, what is impossible to achieve? One who is desirous of taking to wife a most lovely maiden is not afraid to lose all his wealth to get her.

383. பயன்நோக்கா தாற்றவும் பாத்தறிவொன் றின்றி
இசைநோக்கி ஈகின்றா ரீகை – வயமாப்போல்
ஆலித்துப் பாயும் அலைகடல் தண்சேர்ப்ப
கூலிக்குச் செய்துண்ணும் ஆறு.

payannōkkā tārravum pāttarivon rinri
icainōkki īkinrā rīkai vayamāppōl
ālittup pāyum alaikatal tancērppa
kūlikkuc ceytunnum āru.

1. Charity given not expecting returns such as fame, and not
Caring to think of the blessings in the next world – Lord of
Roaring shores with rampant waves! is like
Doggedly working for wages for sustenance.

2. Lord of cool shores where leap the waves of the sea, neighing
Like conquering steeds! Expecting no benefits and with nothing
Like a finely discriminating wisdom, considering only fame,
The benevolence bestowed is to work and eat for wages only.

3. O chief of the cool seaboard where the waves of the sea leap and roar like neighing victorious horses! The charity of those who, ignorant of the good accruing to them in heaven give indiscriminately keeping an eye only on their reputation (in this world) is akin to making a living by working as a cook.

384. *மறாஅ தவனும் பலரொன் றிரந்தால்*
பெறாஅஅன் பேதுறுதல் எண்ணிப் – பொறாஅன்
கரந்துள்ள தூஉம் மறைக்கும் அதனால்
இரந்தூட்குப் பன்மையோ தீது.

marāa tavaṉum palaroṉ ṟirantāl
peṟāaaṉ pētuṟutal eṇṇip – poṟāaṉ
karantuḷḷa tūum maṟaikkum ataṉāl
irantūṭkup paṉmaiyō tītu.

1. If all needy ask at once for the same thing, even he who never
   Refuses gifts, fearing the disappointment of one who
   Fails to get, might go into hiding, concealing even what he has.
   Avail it won't, and it is evil to throng him at once for the same thing.

2. Even he who never refuses to give, if many beg for the same thing,
   Considering that one who does not get it will be crossed,
   Unable to bear it, will conceal what he has and hide it.
   Therefore, it is wrong for many to beg for the same thing.

3. When a number of donees go to a donor together and ask for a thing with him, even though he be not prone to decline to give, he may, out of consideration for those likely to be disappointed by his gifting the thing to one person only to the exclusion of others, be forced to decline, hiding the very thing asked for. So, for those who live by begging, it is bad to beg in company.

385. தோற்றம் பெரிய நசையினார் அந்நசை
ஆற்றா தவரை அடைந்தொழுகல் – ஆற்றுள்
கயற்புரை உண்கண் கனங்குழாய் அஃதால்
உயவுநெய் யுட்குளிக்கும் ஆறு.

tōrram periya nacaiyinār annacai
ārrā tavarai ataintolukal – ārrul
kayarpurai unkan kanankulāy aktāl
uyavuney yutkulikkum āru.

1. Those who desire to have their heart's desire fulfilled, having Close contacts with one incapable of helping – Lady with Pisces eyes and ear-lets! are men, actually going for a bath, with axle Grease finally getting dirty.
2. Those who have a great desire for appearances, if they Seek and live with those who cannot fulfil that desire, Lady of gold ornaments and dye-fed eyes resembling the fish In the river! Will be like bathing in the black lubricant for wheels!
3. O maid with golden pendants and painted eyes resembling fish in the river! If people whose longings are great seek the help of those who are incapable of satisfying their desire, such an act will be akin to taking one's bath in the axle paste!

386. காப்பிகந் தோடிக் கழிபெருஞ் செல்வத்தைக்
கோப்பெரியான் கொள்ளக் கொடுத்திரா தென்செய்வர்
நீத்தப் பெரியார்க்கே யாயினும் மிக்கவை
மேவிற் பரிகாரம் இல்.

kāppikan tōtik kaliperuñ celvattaik
kōpperiyān kollak kotuttirā tenceyvar
nīttap periyārkkē yāyinum mikkavai
mēvir parikāram il.

1. Riches earned violating rules, nor given in charity, in a Situation when king snatches them, what could people do? Hermits and ascetics can't do anything, when woes Limitless come and there's no expiation.
2. Going against protecting the people, if their excessively great riches

The great king confiscates, what can they do without giving?
Even for great sages who have renounced everything
If righteousness is exceeded there is no remedy.

3. If desire-free ascetics themselves who have once given away to others immense gifts were to take them back, none can prevent it. So too, if great rulers were unjustly to grab the immense riches of their subjects, what could they do but yield and live?

387. எண்ணக் குறைபடாச் செல்வமும் இற்பிறப்பும்
மன்ன ருடைய உடைமையும் – மன்னரால்
இன்ன ரெனல்வேண்டா இம்மைக்கும் உம்மைக்கும்
தம்மை யுடைமை தலை.

eṇṇak kuṟaipaṭāc celvamum iṟpiṟappum
maṉṉa ruṭaiya uṭaimaiyum – maṉṉarāl
iṉṉa reṉalvēṇṭā immaikkum ummaikkum
tammai yuṭaimai talai.

1. Countless wealth, prestigious lineage, gifted like a king,
Boundless praise by the king – none of these is needed.
Care for your life here in this birth and there in the next
Spare your life from bondage to others and bind unto god.

2. Countless riches undiminishing, birth in a good family,
Possession of kings as kinsfolk, being praised by kings
As 'this one'– these are not needed. For this and the next,
Most excellent is to possess one's self as one's own.

3. Immeasurable riches, noble birth, royal favour, commendation by kings, – these are not things to be hankered after. To attain the feet of God who is the true prop of one in this life and the life hereafter is one's true possession.

4. Although one be born in an illustrious family, possess inexhaustible wealth and be the favourite of the princes, yet he should not inordinately desire to be distinguished by Kings, for self-subjection is the chief virtue both for this world and the world to come.

388. *அடங்கி அகப்பட ஐந்தினைக் காத்துத்*
தொடங்கிய மூன்றினால் மாண்டீண்டு – உடம்பொழியச்
செல்லும்வாய்க் கேமம் சிறுகாலைச் செய்தாரே
கொல்லிமேல் கொட்டுவைத் தார்.

ataṅki akappaṭa aintiṉaik kāttut
toṭaṅkiya mūṉṟiṉāl māṇṭīṇṭu – uṭampoḻiyac
cellumvāyk kēmam ciṟukālaic ceytārē
kollimēl koṭṭuvait tār.

1. Meek in oneself, keeping five-fold senses under control,
Seeking to perfect your virtuous practices in the three faculties,
Leaving the body here, taking life to the next, those who don't are
Heaving fire on paddy seeds to eat popped-up rice.

2. Guarding under control humbling the five senses, the well-begun
Renunciation to excellence growing in three purities, those who do not,
In the least, do what is enduring for the way they go, when the body is gone.
They fry and pop the paddy corn on fire.

3. Those who keep to the path of asceticism, controlling their five senses and keeping pure in thought, word and deed and do timely penance to put a stop to the cycle of birth and death and thus pave the way for salvation are in the position of those who build a granary on the *Kolli* hills.

4. They who restraining themselves keep in subjection their five senses in three respects (namely thought, word, and act), and acquire in this transitory life a spiritual guide to the life after this, are like those that fix their spade upon the mountain Colli.

389. *நட்டாரை யாக்கிப் பகைதணித்து வைவெயிற்றுப்*
பட்டார் துடியிடை யார்ப்படர்ந் – தொட்டித்
தொடங்கினார் இல்லத்த தன்பின் துறவா
உடம்பினான் என்ன பயன்.

naṭṭārai yākkip pakaitaṇittu vaiyeyiṟṟup
paṭṭār tuṭiyiṭai yārppaṭarn – toṭṭit
toṭaṅkiṉār illatta taṉpiṉ tuṟavā
uṭampiṉāṉ eṉṉa payaṉ.

1. Making one's friends rich, defeating the enemies, then
   Marrying a fine toothed slim waisted silk wearing woman,
   Making a family, and what then, if one does not forsake
   the body and seek renunciation?

2. Rendering wealthy one's friends, destroying one's foes,
   Embracing women of slender waist, sharp teeth, and silken
   Garments, starting life as a householder, of what use,
   If, later on, bodily enjoyments are not renounced?

3. After having made those who befriended the rich, having put down enemies and made love to sharp-teethed, silk-dressed, tabor-waisted maids and thus led a household life, of what use is the body if one takes not to asceticism?

390. *இல்வாழ்க்கை யானும் இலதானும் மேற்கொள்ளார்*
நல்வாழ்க்கை போக நடுவுநின் – றெல்லாம்
ஒருதலையாச் சென்று துணியா தவரே
இருதலையும் காக்கழித் தார்.

ilvāḻkkai yāṉum ilatāṉum mēṟkoḷḷār
nalvāḻkkai pōka naṭuvuniṉ – ṟellām
orutalaiyāc ceṉṟu tuṇiyā tavaṟē
irutalaiyum kākkaḻit tār.

1. Tossed between the extremes of being householder and
   Ascetic, standing midway, not deciding on this side or that, he
   Not only loses relative life but also life absolute like the one
   Holding *kaavadi* pole with both ends emptied.

2. Those who do not undertake either the life of a householder
   Or of an ascetic, stand in the middle allowing goodly life to escape.
   They, in all things, do not resolve to go to some one side.
   They remove the thorns on both sides of the legs with a stick.

3. Those who without taking to the path of household life or of asceticism stand wavering between the two paths without taking a decision one way or the other and thus waste their precious time are in the position of those who relinquishing the burden at either end of a pole carry only, the loadless pole!

391. வளமையும் தேசும் வலியும் வனப்பும்
இளமையும் இற்பிறப்பும் எல்லாம் – உளவாய்
மதித்தஞ்சி மாறுமஃ தின்மையால் கூற்றம்
குதித்துய்ந் தறிவாரோ இல்.

valamaiyum tēcum valiyum vanappum
ilamaiyum irpirappum ellām – ulavāy
matittañci mārumak tinmaiyāl kūrram
kutittuyn tarivārō il.

1. Awed by one's wealth, fame, charm, youth, pride of lineage, and
Power, Lord of Death is not cowed down and leaves none. Since
That is his trait, and everyone has to die a day, it is better
That one should bind oneself to god and find the way to bliss.

2. Wealth, fame, strength, beauty, youth, birth in a family
Of renown, endowed with all these, there is no instance
Of his changing his mind esteeming and fearful of these.
None knows to leap to escape from the clutches of Death.

3. Since, *yama* (God of Death) does not show any regard for or fear and leave one possessing wealth, fame, power, beauty, youth, nobility of birth etc., there is none known to have escaped Death.

392. கொண்டொழுகு மூன்றற் குதவாப் பசித்தோற்றம்
பண்டொழுகி வந்த வளமைத்தங் – குண்டது
கும்பியிலுந் திச்சென் றறிதலால் தன்னாசை
அம்பாயுள் புக்கு விடும்.

kontoluku mūnrar kutavāp pacittōrram
pantoluki vanta valamaittan – kuntatu
kumpiyilun ticcen raritalāl tannācai
ampāyul pukku vitum.

1. Lusty hunger springing from heart, rejects the practice of caring for
Guests, gods, and the needy, and avidly devours the wealth
accrued from
Past good deeds, and damns one to hell. The arrow of selfishness
Fast ~~pierces the~~ heart of the selfish.

2. The hungry countenance espoused by one that lives unhelpful to the three,
   Guests, gods and beggars, one that ate for one's self the wealth that came
   Out of one's past good deeds, will fling one directing straightly
   Into the mire of hell. Selfishness, the arrow, will pierce one's life.

3. Since the cropping up of desire that is not helpful to the three virtues one practices i.e., hospitality to guests, devotion to God, helping the poor, induces one to make selfish use of the wealth that has accrued to one as a result of one's past *Karma* and kicks one into the mire of hell, such desire will pierce one's heart like an arrow.

393. *செல்வத் துணையுந்தம் வாழ்நாள் துணையுந்தாம்*
தெள்ளி உணரார் சிறிதினால் செம்மாந்து
பள்ளிப்பால் வாழார் பதிமகிழ்ந்து வாழ்வாரே
முள்ளித்தேன் உண்ணு மவர்.

celvat tuṇaiyuntam vāl̲nāḷ tuṇaiyuntām
teḷḷi uṇarār cir̲itin̲āl cemmāntu
paḷḷippāl vāl̲ār patimakil̲ntu vāl̲vārē
muḷḷittēn̲ uṇṇu mavar.

1. Not judging the impermanence of wealth and life, having
   Got a little of the taste of homely pleasures, gloat over them. Then
   Go not to the hermitage. Choosing to live with the family
   Those men taste the honey in flowers of thorny bushes.

2. Those who do not clearly judge the reach of one's wealth
   And the span of one's living days, grow proud over little pleasures
   And do not seek the ascetic's hermitage, but live rejoicing at home.
   They are the ones who taste honey from thorny bushes.

3. Those who without understanding the limitations of wealth and the day of life (on this earth) are filled with pride at the enjoyment of these two small blessings and avoid life in the monastery and enjoy the sweets of household life are akin to those who drink the honey from the *Mulli* flower [a thorny shrub]

394. வன்னெஞ்சி னார்பின் வழிநினைந்து செல்குவை
என்னெஞ்சே இன்றிழிவை யாயினாய் – சென்னெஞ்சே
இல்சுட்டி நீயும் இனிதுரைத்துச் சாவாதே
பல்கட்டப் பெண்டீர் மகார்.

vanneñci nārpin valininaintu celkuvai
enneñcē inrilivai yāyināy – cenneñcē
ilcutti nīyum inituraittuc cāvātē
palkattap pentīr makār.

1. You would follow the angels of death ruing the evils you've done; Doing evil things still, you will regret them in the end. Oh my heart! Do not be duped by the familial joy and die. Wife and children are Too many different bonds.

2. Behind the hard-hearted servants of Death, repenting the way you lived,
   You will go, my heart! Today you have become lowly-wicked. Go, my heart,
   Towards renunciation! For the sake of a home, perish not, you too, saying
   Sweet things! Women and children are manifold manacles.

3. O my heart! You will meekly follow the hard-hearted messengers of *Yama* repenting the many sins committed in the past. Now you are engaged in an unworthy task. Let you too speak not highly of house-hold life and die, but take to asceticism. For thy wife and children are so many bonds for thee.

395. சிறந்ததம் சுற்றமும் செய்பொருளும் நீக்கித்
துறந்தார் தொடர்ப்பா டெவன்கொல் – கறங்கருவி
ஏனல்வாய் வீழும் மலைநாட அஃதன்றோ
யானைபோய் வால்போகா வாறு.

cirantatam curramum ceyporulum nīkkit
turantār totarppā tevankol – karaṅkaruvi
ēnalvāy vīlum malaināta aktanrō
yānaipōy vālpōkā vāru.

1. How is it that great men who claim to have renounced wealth,
   Spouse and relations, still have some clinging desire of the body?
   Lord of cascading hills, fertile with maize! Does it not sound
   Hard to believe that the elephant entered, but the tail couldn't.

2. Lord of the land of hills where resounding streams fall on grain fields!
   Their excellent children, the wealth they made, relinquishing these
   Those who renounced, wherefore should they continue to cherish the body?
   Is it not like saying the elephant has gone, but its tail has not yet?

3. O chief of the hill-country where roaring cascades fall at the arable slopes of the hills! Why should those who after givig up their attachment for their worthy children and acquired wealth still have an attachment for their body? Such attachment is akin to an elephant's passing through an opening, with its tail getting stuck up behind!

396. எனைப்பல் பிறப்பினும் ஈண்டித்தாம் கொண்ட
வினைப்பயன் மெய்யுறுதல் அஞ்சி – எனைத்தும்
கழிப்புழி ஆற்றாமை காண்டும் அதுவே
குழிப்புழி ஆற்றா குழிக்கு.

eṉaippal piṟappiṉum īṇṭittām koṇṭa
viṉaippayaṉ meyyuṟutal añci – eṉaittum
kaḻippuḻi āṟṟāmai kāṇṭum atuvē
kuḻippuḻi āṟṟā kuḻikku.

1. Fearing that the little evils done in several births collectively
   Nearing him, he decides to suffer and end them. But finds it's
   Not possible to clear all. It is like the soil dug out to make a pit is
   Not enough to close by filling with it.

2. The results of one's deed earned as one's own in manifold births
   Of various kinds – fearing that they will visit on one – let one see
   Even the smallest sin is not expiated unless through suffering.
   It is like the earth dug out of a hole, being not enough to fill the hole.

3. We dread the consequences earned by our evil actions in the many kinds of births in the past. During the period of our suffering such consequences, we find that all the good deeds that we do, do not suffice to expiate our past sins. Such insufficiency is akin to the inadequacy of the mud dug up from a place to fill the pit up again.

397. திரியும் இடிஞ்சிலும் நெய்யும்சார் வாக
எரியும் சுடரே ரனைத்தாய்த் – தெரியுங்கால்
சார்வற ஓடிப் பிறப்பறுக்கும் அஃதேபோல்
நீரற நீர்ச்சார் வறும்.

tiriyum itiñcilum neyyumcār vāka
eriyum cuṭarē ranaittāyt – teriyuṅkāl
cārvaṟa ōṭip piṟappaṟukkum aktēpōl
nīraṟa nīrccār vaṟum.

1. Complementing one another the mud-lamp beautifully
Burns with a wick and oil; water drying up life dependent on
Water also perishes. So is it with life. When effects of
Past deeds cease, cessation of life-cycle occurs.

2. Depending on the wick, the mud-lamp, and the oil
The flame burns. Like that, while enquiring well,
When dependent things perish, at once, the cycle of births is cut off.
Likewise, water drying up, life dependent on water perishes.

3. Where water in a place dries up, the lives therein cease to exist. The lamp burns bright depending on the wick, the earthen lamp and the oil (ghee). (When these three go out, the lamp ceases to be.) So too, if we examine, we will find that when the causes of birth cease altogether such cessation quickly puts an end to birth.

398. ஓதநீர் வேலி உலகத்தார் அந்நெறி
காதலர் என்பது அறிந்தலால் – யாதொன்றும்
கானக நாட பயிலார் பயின்றது
வானக மாகி விடும்.

ōtanīr vēli ulakattār anneṟi
kātalar eṉpatu aṟintalāl – yātoṉṟum
kāṉaka nāṭa payilār payiṉṟatu
vāṉaka māki viṭum.

1. Difficult it is to get rid of an evil life-style once adopted as
   If it were as pleasant as the ethereal abode. So
   Efficient sages weigh well before adopting a style. Lord
   Of a land populated with forests.

2. Lord of the land of woods and dales! Men of this world fenced
   By the sparkling seas, we know, are lovers of the way
   Of the world; they do not follow any other path.
   What is constantly followed becomes paradise on skies.

3. O chief of the sylvan tract! Though the path one treads be vicious, because of sheer habit, it gives one pleasure like heavenly bliss. (So, it becomes difficult to give it up later.) Hence the wise take not to a particular path of life unless they know full well that the treading of such a path is welcomed by the people of this earth girt by the roaring sea.

399. பரந்தவர் கொள்கைமேல் பல்லாறும் ஓடார்
நிரம்பிய காட்சி நினைந்தறிந்து கொள்க
வரம்பில் பெருமை தருமே பிரம்பூரி
என்றும் பதக்கே வரும்.

parantavar koḷkaimēl pallāṟum ōṭār
nirampiya kāṭci niṉaintaṟintu koḷka
varampil perumai tarumē pirampūri
eṉṟum patakkē varum.

1. Study well the different faiths and religions; glean
   Steady principles from them and follow.
   That will bring greatness to you.
   The wages of levelling the field is two measures of the yield.

2. Espouse after contemplation and understanding the fullness
   Of the revealed truth, without running after variously, drawn

by widely-spread doctrines. That will bring boundless glory. Wages for threshing comes always to two measures of the yield.

3. After examining thoroughly the tenets of the varied religions, find out those that are real and take only to them, without taking to all the varied tenets of several religions. If so practiced, it will give one immeasurably glory (honour) like the *Piramboori* strain of paddy yielding sevenfold (plentifully).

400. அறியாமை யோடிளமை யாவதா மாங்கே
செறியப் படுவதாம் செல்வம் – சிறிய
பிறைபெற்ற வாணுதலாய் தானேயா டும்பேய்
பறைபெற்றா லாடாதோ பாய்ந்து.

ariyāmai yōṭiḷamai yāvatā māṅkē
ceriyap paṭuvatām celvam – ciriya
piraiperra vāṇutalāy tāṉēyā ṭumpēy
paraiperrā lāṭātō pāyntu.

1. Riches normally desired by people when it
Reaches the hands of the ignorant and the youth –
You lady whose forehead is like the crescent, the dancing
Ghoul, would it not dance more fiercely to the drum-beat?

2. Lady of the sword-like forehead, as if endowed with the little crescent!
Wealth poured out in abundance leads yonder to the making
Of ignorance coupled with youth. The ghoul, dancing by itself,
Will it not dance leaping wild, accompanying to drum-beats?

3. People generally want to have riches. If riches reach the hands of the ignorant and the youth great havoc would be done. The evil spirit at the graveyard normally dances. Will it not dance in a frenzy if it hears the drum beats?

Glossary of culture-specific terms in *Paḻamoḻi Nāṉūṟu*

Aṟam	: doing charitable deeds
Cālpu	: excellence, perfection
Cāṉṟavar	: all three words refer to persons who are knowledgeable, and wise, and are mellowed by experience. *Cāṉṟavan* *Cāṉṟōr* [the word occurs in several other places]
Cārpu	: dependence; reliance
Immai	: the present earthly life
Kulam	: occupational community which petrified into caste system
Kula vittai	: inherited vocational expertise.
Kūṟṟam	: lord of death; Yama
Maṟumai	: life after death.
Narakam	: hell
Narakar	: people destined to go to hell
Pāvam	: sin; cumulative effect of vicious deeds
Paḻaviṉai	: old deeds; the effect of the evil/good deeds of the previous birth on the present earthly life: a concept common to Hinduism, Jainism and Buddhism
Puṇṇiyam	: cumulative effects of virtuous deeds
Tēvar	: celestial beings like angels
Tavam	: self-mortification; penance; being just and impartial
Tuṟavu	: renouncing wordly life
Ummai	: next birth

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(எண்: செய்யுள் வரிசை எண்)

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